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~~BUCHAN (PETER)~~

Witchcraft

and 1578/52





E. BOWEN & CO. LONDON.



A HOUSE



# FRONTISPIECE.



DRIVING AWAY GHOSTS THAT HAUNT  
A HOUSE.

# WITCHCRAFT

**DETECTED & PREVENTED;**

OR, THE

## School of Black Art

NEWLY OPENED.

The greater part of this highly curious little volume is selected from the ancient and scarce works of the principal writers on these subjects, particularly from SCOTT's *Discovery of Witchcraft*, the Book which supplied SHAKESPEARE with his Witch and Wizard Lore.

It also contains a variety of the most approved CHARMS in *Magic*; RECEIPTS in *Medicine*, *Natural Philosophy*, and *Chemistry*, &c.

BY A MEMBER OF THE SCHOOL OF BLACK ART, ITALY.

The vipers' iawe, the rockie stone,  
With words and charmes I breake in twaine,  
I make the soules of men arise,  
I pul the moon out of the skies.

SECOND EDITION.

Peterhead:

P. BUCHAN, PRINTER AND PUBLISHER.

1824.

# WITCHAMORE

DEVELOPED & REFINED

OR, THE

Art of the

NEWLY OPENED

The greater part of this highly curious little volume is devoted to the most and scarce works in the history of the subject, particularly from the 17th century to the present, which are all arranged with his Wit and Wisdom.

It also contains a variety of the most approved Cases in the history of the subject, and is a most valuable work.

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The volume is divided into two parts, the first of which contains the history of the subject, and the second of which contains the most approved Cases in the history of the subject.

SECOND EDITION



W. B. BAKER, LONDON AND PUBLISHER

1824



## P R E F A C E.

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MAGIC and WITCHCRAFT are by some counted synonymous, and mean something done by supernatural agency. That witchcraft was practised, and magicians lived in an early age of the world, few can contradict, as such is told by Moses, and several others of the writers of the old Testament. What were their ideas of witchcraft, we are not clearly informed; but from their language, when writing of such, (suffer not a witch to live,) we may suppose they were not good. The learned, or rather more selfish part of the modern community, has endeavoured to banish from the minds of the public a belief in magic and witchcraft, and the editor of the present work has no wish, by any means, to prevent them.

That witchcraft did exist, it is clear, and not a few believe in the same to this day.—In Toledo, Seville, and Salamanca; and in various parts of Italy, there were public schools where the art of magic was disseminated to a select few who were ever ready to attend. They were commonly held in deep caverns, and in such dark and mysterious places as eluded the haunt of man, and where none but its pupils and the fiends of despair ever trod. Hence it derived its name of **BLACK ART**.

Some centuries ago it was customary for the noblemen and gentry of Scotland to finish their education, by making what was called the tour of Europe, and consequently by attending for a certain length of time one of these seminaries of darkness. This practice, however, has long ago been justly exploded from the civilized world; and nothing, it is hoped, will again revive it.

That which is connected with these subjects in the following pages, is gleaned from the works of the ancients, more with a view to amuse than to be put in practice : but, if there be a reality in these terrific names of *magic* and *witchcraft*, and if any one fear the evil of those who practise these diabolical arts, there are antidotes, remedies, and a catholicon given here.—If there is not a *reality* in these things, then this volume can tend to no evil purpose.

Were an indifferent observer to judge from the materials that are used by magicians in the raising of spirits, and their confederacy with the dead, he would at once pronounce them bad.—Magicians compose their garments in the hour of luna, saturn, or the moon's increase ; their garments are of white linen, black cloth, black cats', wolves', bears' or swines' skins. Their sewing thread of cat's guts, silk, &c. Needles of hedge hog's prickles. Their pens from owls and ravens. Their ink blood. Their ointment fat, blood, usnea, hog's grease, or oil of whales. Their characters Hebrew or Samaritan. Their paper of virgin parchment. Their fire of sweet wood, oil, or rosin. Their candles marrow. Their vessels earthen. Their candlesticks three dead men's feet. Their caps oval like pyramids. Their gowns trimmed with white fox's skin. Their girdle magical. Their swords without guards, their points being reversed.

I would therefore seriously advise my youthful reader to beware of middling too much with those things that have a tendency to alienate or estrange the mind from God ; for in his word, and in it alone, he will find the charm of charms, a preservative from all evil.

# CONTENTS.

Page

GENERAL ESSAY on Magic	...	9
Divine names corresponding to the number of 12		15
Virtues of the Sun-flower	...	17
To prevent one from the fear of apparitions		ib.
To draw fish together to one place	...	ib.
To impregnate a female with one of its species		ib.
To provoke one to a quarrelsome disposition		ib.
To know if a sick person will live or die		18
To create affection between man and wife		ib.
To make an animal drop down as if dead		ib.
To prevent bees from going away	...	ib.
To collect a multitude of dogs together		ib.
To prevent a dog barking	...	ib.
To kill a mad dog instantaneously	...	ib.
To break a silver cup into small particles		ib.
To bring a number of hares together	...	ib.
To prevent a person from sleeping	...	19
How a cow's milk may be taken away	...	ib.
To open any lock whatever	...	ib.
How a person may know what will happen		ib.
To draw a flock of birds together	...	ib.
How to enchant all the company in a room		ib.
To make the stars appear fighting together		ib.
To make a person run out of breath for fear		ib.
To produce a worm with a tail like a blackbird		ib.
To make a room seem full of serpents		ib.
A specific for the epilepsy or fits	...	20
To attract and bring pigeons to a dove-cot		ib.
To make potage appear full of worms	-	ib.
To make an ox follow you	...	ib.
To prevent a tree from bearing fruit	...	ib.
To draw fish to a net in great numbers		ib.
To remove pains in the loins and legs	-	ib.

# CONTENTS.

Page

To assuage the pain of children cutting their teeth	20
To banish fear and protect one from injury	ib.
To prevent pains in the eyes ... ..	21
The virtues of dog's rib and venus wort	ib.
To produce abundant crops ... ..	22
How a man may know if his wife be chaste	ib.
To make people start from their beds ...	ib.
How a person may render himself invisible	ib.
To excite sorrow, fear, and strife ...	23
To create joy ... ..	ib.
How the gift of prescience may be obtained	ib.
How to suffer the most excruciating pain	ib.
The property of the asbestos ... ..	ib.
To prevent inebriation ... ..	ib.
The virtues of armadus in dreams ...	24
To allay tempests ... ..	ib.
To make the sun appear of a blood colour	ib.
To cool boiling water instantaneously -	ib.
The virtues of the gagates ... ..	ib.
To know a person's secrets in their sleep	25
To cure melancholy and the quartan ...	ib.
To prevent abortion in pregnant women	ib.
To know if victuals be poisoned ...	ib.
To prevent danger in travelling ...	26
To know if a wife encourage a gallant	ib.
To cure the bite of any venomous creature	ib.
To render any thing incombustible ...	ib.
How the rainbow may be imitated ...	ib.
To discover the secret thoughts of a person	27
To inherit a portion of the lion's courage	ib.
How a person may be made very amorous	ib.
To prevent pregnancy in women ...	29
To make a beast return to his stall ...	ib.
To prevent an ox from feeding ...	ib.
To prevent a cock from crowing ...	ib.

# CONTENTS.

	<i>Page</i>
To know if water is mixed with wine ...	29
An effectual remedy for the piles ...	ib.
The virtues of ants' eggs ...	30
To purge a house from venomous creatures	ib.
To recover the affection of a wife ...	ib.
Hair prevented from growing ...	ib.
How any person's secrets may be known	ib.
To facilitate the cutting of children's teeth	ib.
How birds may easily be caught ...	ib.
A man may be made to appear a headless trunk	31
How one vessel may break all others	ib.
To convert the human face into that of a dog's	ib.
How one may see what is invisible to others	ib.
Perpetual impotence, how it may be caused	ib.
How to go invisible ...	ib.
An easy method of catching moles ...	ib.
To untie the most intricate knot by herbs	32
To terrify one in his sleep ...	33
To know a woman's secrets in her sleep	ib.
To know in one's sleep both good and evil	ib.
To make a house appear full of serpents	ib.
To prevent the croaking of frogs ...	ib.
To prevent fire from burning the body	34
To see as well by night as by day ...	ib.
To extinguish and rekindle a lamp with the hand	ib.
To make the fruit of trees fall off ...	ib.
How to kill a serpent instantaneously ...	35
How conception is to be accelerated ...	ib.
To make an artificial topaz ...	ib.
How to cause an abhorrence to wine	ib.
To make an apartment appear full of birds	ib.
To make a candle to move of itself ...	ib.
To cause a person give manifest tokens of fear	36
To make a carbuncle to shine by night	ib.
Charms to find out a thief ...	40



# CONTENTS.

Page

Another way to find out a thief	...	41
To put out the thief's eye	...	ib.
Another way to find out a thief	...	42
How to shew the thief's face in a glass		ib.
Three charms against the falling sickness		ib.
A charm to drive away spirits that haunt a house		43
A charm to open locks	...	ib.
Charm against the tooth-ach	...	44
A charm to relieve a woman in travail		ib.
To heal the king's evil	...	ib.
A charm for the head-ach	...	ib.
To know if an absent person is well	...	45
A powder for curing wounds at a distance		46
Virtues of mineral cinnaber	...	47
Choice secrets in astrology	...	48
A safe way to secure a house	...	ib.
A safeguard for all out-houses, cattle, corn, &c.		49
do For an orchard, and how to take a thief		ib.
To drive away ghosts that haunt a house		50
For the prevention of witchcraft	...	51
To prevent affrightening dreams	...	ib.
To remove witchcraft and make the witch appear		52
To prevent dogs barking in the night time		ib.
To draw a number of cats together	...	53
A pledget to wear about one's neck	...	ib.
To prevent being robbed on the road		54
To make a thief return the stolen goods		55
To spot a white horse with black spots	...	56
To dapple a horse	...	ib.
How to make a man or woman love you		57
To know if a female be a pure virgin		ib.
To know if a man has lost his maidenhead		ib.
How to make an enchanting ring	...	ib.
To make a true love powder	..	58
The use of the female fern seed	...	ib.

# CONTENTS.

Page

To dissolve bewitched love, and to cause love	58
Magical cures for them that are bewitched	59
Ointments used for the transportation of witches	ib.
Another receipt for the same purpose	ib.
To prevent cattle from eating	60
Charms to procure love	ib.
What is counted lucky and what unlucky	61
To find out a witch, and cure witchcraft	62
Charms to cure a bloody flux	63
A Charm to find her that bewitched your cattle	ib.
Another for all that have bewitched cattle	ib.
To set a horse head on a man's shoulders	64
To raise Spirits, bind devils, and prevent mischief	65
The form of adjuring spirits to arise and appear	66
How to go Invisible, by magic	69
Infallible signs of the weather	71
Curious observations on the seasons of the year	73
Infallible signs of rain and drisly weather	74
The signs of rain by creatures	75
Signs of wind and storms arising	76
Signs of wind shifting or changing	77
Signs of storms ceasing	78
Signs of very hot weather	ib.
Signs of a cold and hard winter	79
Prognosticks of fair weather by the planets	80
Signs of hail, violent and moderate	81
Signs of snow and drisly sleet	82
Prognosticks of frosty weather	ib.
Signs of a great thaw	83
A table of the weather, by Herschell	84
How to know when corn or meal will be cheap	85
For putting of devils to the flight	ib.
Concerning children born in any day of the week	86
Of the fate of children by the moon's age	87
Names and characters of the twelve signs	94

# CONTENTS.

	<i>Page</i>
Of the seven planets, and what they portend	95
A table of the planetary hours	98
Evil or perilous days in every month	99
Fortunate days to begin business upon	100
Lucky days for the same purpose	101
Herbs that are used against witchcraft	102
To make a barren woman conceive	ib.
Charm to stop bleeding at the nose	104
To prevent a woman from eating	ib.
To prevent butter from coming in a churn	ib.
To prevent milk from the making of cheese	ib.
To prevent cold from affecting the body	ib.
To cure drunkenness	105
Intoxication from drinking prevented	ib.
To make a person drunk without danger	ib.
To recover a person from intoxication	ib.
To prevent the breath from smelling of wine	106
Philosophical silver tree	ib.
Philosophical lead tree	ib.
To change a rose from red to white	107
Instant relief for a pain and lax stats of the bowels	ib.
Admiral Gascoigne's tincture of rhubarb	ib.
Speedy remedy for a bruised eye	ib.
Cures for the tooth-ach	ib.
Infallible Negro remedy for rheumatism	ib.
For preventing infectious diseases	109
Long's pills for a sich head-ach	ib.
Edinburgh eye-water	ib.
Excellent worm powder	ib.
Cure for violent colds and fevers	110
Russian remedy for a vertigo	ib.
Greek remedy for a weak stomach	ib.
For burns 110—For the itch	111
For a cold and cough 111—Cure for warts	ib.

With several other most useful receipts in Medicine.

THE  
SCHOOL  
OF  
Black Art,  
&c.



**W**E shall introduce our present work with a  
GENERAL ESSAY ON MAGIC:—

THERE are certain original principles, or laws of existence, on which every being and creature must be formed: the being of a star is on the same principle as the being of a cat. The macrocosm, or great world, corresponds, nerve to nerve, and joint to joint with the microcosm or little world. There cannot be a more convincing instance of the existence of one and the same principle with equal strength in the smallest and greatest objects than the version of the magnet to that pole for which it is touched. The poles of the world exist in a slip of iron or steel: the heavenly bodies exist in man: Of this last the astrologer has the same apodictical conviction, which every sailor has of the first: he steers by it, and arrives at his port. This is answer enough for all the

impudent trash and lies of the Hemi-cyclopedias on the present subject, for this wise century past. Seeking to be wise, they became fools.

A man who studies himself in the stars, has the stars, has the same advantage as in a looking glass. He has another : objects are magnified, and the lines consequently traced with greater ease and certainty: they also embrace other objects, consequently make him social to the utmost limits of his capacity; that is, he perceives the bearings and effects of himself and his actions, in a clearer medium than otherwise he could—sees and feels the consequences of a good or bad action with more decision and force than he could otherwise, and so learns to choose the good and refuse the bad.

Let it be remembered, that as the heavens are the most extensive prospect given to the human eye, and correspondently the most ample field for contemplation, they are necessarily the basis of every science, and in particular, No Divination is perfect without Astrology.

Astrology must enter into its principles, as the elements into bodies. But astrology has of late been considered merely as giving an intimation of future events; so, that her grand office of gate-keeper or usher to magic, (viz. the action of the mind, as walking, speaking, or embracing, is the action of the body) has been forgotten.

Every person, and much more every philosopher, knows that every bodily or visible action commences invisibly or in mind. The arm which gives a blow, or the mouth which gives a kiss, are moved through the means of blood, nerves, muscles, &c. These are themselves moved by the thoughts or intentions, and



these again by some still remoter cause, the remotest being God, of whom the Psalmist philosophically says (for true philosophy is one with true piety) "darkness and clouds are round about him;" and Solomon repeats the same, "the Lord said that he would dwell in the thick darkness."

Religion teaches the filial cultivation or worship of this remotest cause of human action, first practically; secondly, doctrinally; the first, respecting the heart or will of man, which ever and always regulates his practice; the second, his head or understanding, whose office it is to explain the manner, and assign the reasons of the practice.

Now, Magic, subordinately to Religion, teaches the social cultivation of those principles or beings, which are the medium of communication between God and man, considering the last as a genus, or between the purest spirit and the inertest matter, considering man individually.

Now, there arises another distinction, spiritual magic and natural magic. To explain this, I must call to the reader's recollection (for I shall not say inform) that as there is no man without life or spirit as well as body, (every instance of putrefaction proving, that the last cannot exist without the first) so it is, the principle being exactly the same, equally a fact, and equally the subject of experience, that no part of a man, internal or external, can exist without its own proper spirit. Thus the blood informed by spirit, circulates and is warm; nay, so great, so independent is this spirit, that polar cold cannot abate nor tropical suns increase its determinate warmth. But separate the body or external appearance of blood from its spirit, either by extravasation or disease

and corruption, palsy and death ensue. Sinews, nerves, bones, perish, on a separation from their own spirit, though the man in general lives. Embalming and preservation of bodies is effected by the infusion of external spirits congenial to the original and internal spirit.

Now then, Spiritual Magic practical operates on the Spirit of man; and on the spirit of his component parts: the same speculative, teaches how to operate on the matter of man, either wholly or partially: the same speculative, teaches how to do this, and good Magic how to do these beneficially.

But there is another subdivision of Natural Magic. It must be remembered, that as man is three-fold, so are his members; that is, there is a spiritual, innermost or remotest, a natural or external, and a medium between those two extents, viz. an internal. And this triplicity or trinity is essential to existence, for there can be nothing without a beginning, a middle, and an end, whether a being of space or a being of time. Mr. Swedenborg has very elaborately explained this in his Treatise of the Holy Scripture.

This subdivision has produced its correspondent in the faculty of physic. The chymist applies himself and his art to the internal or medium; the druggist and the apothecary to the matter or external only, so far forth as he can: for after all his efforts to avoid chemistry, he must trust his patient to the chymical powers of a grain of opium, or calomel, not to the mechanic ones of a wheel and a lever: the chymist, the harnessed academician, after strutting all his life in the chains of despotic experiment, fearing or abusing the activity of metaphysics, and spurning the superstitions of magic, finds, after years

of precise abstraction and attempted reduction to terra damnata in his crucibles, A SPIRIT EXHALE AT LAST ; rather indeed than allow the possibility of understanding that, which they do not chuse to try to understand, the physicians of the day apply to diseases beyond their art, a name by which they mean to express the boundary of all art, nervous ; but not regarding their vapouring at all who attempts to pass, it is the direction and will be the effect of this essay to throw down, trample on and annihilate. It is curious to observe, how a word experimentally used by their great predecessors, to express the perfection of manly strength, has been insensibly converted by the dispirited modern physicians of to day on the same ground of experience to express every weakness of mind and body. The ancients felt the seat of their strength to be in mind ; they invigorated as they spiritualised ; they expressed their idea of strength by the seat of the most subtle spirits, the nerves ; they enlarged, they grew firm as they approach divinity. I will not trace the contrast. I will say though, that I mean the parallel of the modern physician's science to apply to the modern clergyman's religion ; not excepting the best man and first preacher in this class.

I now proceed to another class or scale, not consisting of many, but the few of as much importance as all the rest put together. I speak exactly true, anatomically correct.

The class I am now with, Magicians, do not in religion as chymists in spirituals, speculatively deny its possibility or sneer at its principles ; but rather like physicians or apothecaries, who do not profess chymistry, fully and sincerely acknowledge its ex-

istence, but to try to practise without it as much as they can. But apothecaries cannot administer drugs which do not operate by a higher and chymical power, so cannot the magician operate but through the superior influences of religion, inspired from the Remotest GOD.

As a parallel to these, are those mystics, nay even receivers of Swedenborg, whose practice has been hugging the ground like a worm, while their intellect has been balking in some of the brightest beams of divine splendors.

Thus have I brought this science from visionary to a foundation, and a foundation not less solid than the throne of God. I have quoted scriptures which opposite to the vulgar sense of the learned, who attribute firmness to the footing shewn by the slender rays of their own understanding, and fluctuation to the region of clouds as containing the throne of God: the place of David's sheet-anchor was indeed covered with waters, but was protected from winds; it is within the veil, but is "both sure and stedfast."

The putting the mind of man into motion by the deepest or most efficacious or most mental means, which the person can devise, is spiritual Magic practical; the devising or knowledge of these means is spiritual Magic speculative or scientific.

As man embraces in his form (that of God) the forms, and consequently the principles or spirits of all creation, it follows that, when these springs are touched in him, they are touched in all creation. Hence at his fall, at the moment that his mind ceased to be the garden of God, the ground brought forth thorns and brambles: hence at his renewal in peace and love, "the wolf shall dwell with the lamb."

Hence too, it follows that the magician may be distinguishingly, a martial, mercurial, or solar spirit, a lunar, venereal, saturnine, or jovial, so laws, governments, kingdoms, tempests, thunders, lightnings, love, winds, popular commotions, destruction of buildings, fires, are all in the power of the Magician, as far as he is in the power of God. In a word, whatever human powers, can do in body, man can cause to be done by his spirit; nay, nothing can be done without this cause, as body is efficient through spirit only. Therefore the true magician is the true christian, and alone acknowledges, as such, that all things are his, whether Paul or Apollos or Cephas, or the world, or life, or death, or things present or things to come, all are his, and he is Christ's and Christ is God's



#### DIVINE NAMES CORRESPONDING TO THE NUMBERS OF 2

3 Ab. 9 Hod. 15 Jah. 15 Hod. 45 Tetragrammaton extended. 45 Agiel, Intelligence of 2 45 Zazel. Dæmon of 2.

#### OF 4

4 Abba. 16. 16. 34 Elab. 136 Jophiel, Intelligence of 4. 136 Hismael, Dæmon of 4

#### OF 8

5 He, a letter of the Holy name. 25. 65 Adonai.



325 Graphiel, Intelligence of ♂

325 Barzabel, Dæmon of ♂

OF ♀

7. 49 Hagiel, Intelligence of ♀. 157 Kedemel  
Dæmon of ♀. 1225 Bne Seraphim, Intelligences  
of ♀.

OF ♂

8 Asboga, Octonary extended.—64 Din. 64 Doni  
260 Tiriël, Intelligence of ♂. 2080 Taphthartharath,  
Dæmon of ♂

OF ☉

6 Vau, a letter of the Holy name. 6 He extended  
a letter of the Holy name. 36 Elohe. 111 Nachiel,  
Intelligence of ☉ 666 Sorath, Dæmon of ☉

AND OF ♄

9 Hod. 81 Elim. 369 Hasmodai, Dæmon of ♄  
3321 Schedbarschemoth Scharthathan, Dæmon of  
the Dæmons of ♄. 3321 Malchabetharsisim Hedberuah  
Schehakim, Intelligence of the Intelligences  
of ♄.

# Secrets of Nature,

EXTRACTED FROM ALBERTUS MAGNUS' INVESTIGATION OF THE VIRTUES OF CERTAIN HERBS.

THE Heliotropium, or Sun-flower, says our naturalist, is endued with wonderful virtues; for if gathered when the sun is in the fifth sign of the zodiac, and wrapped in a laurel leaf; thereto being added a wolf's tooth; the person who carries it about him, shall find that no body can have the power of using any other than mild language to him. Moreover, if any thing has been taken from him by stealth let him lay it under his head by night, and he shall see the thief and all the circumstances of the theft.

The second herb he takes notice of is the Nettle. By holding this herb, together with Milfoil in your hand, you are free from fear of apparitions. Mix it with the juice of Sen-green, and smear your hands therewith, putting a part into any water where there are fish, it will not fail to attract them. Withdraw it, and they will disperse immediately.

Take the herb Shepherd's Rod, mix it with the juice of Mandrake, and it will impregnate the female of any animal it is given to, and produce one of its species. The jaw-tooth of an animal thus produced, being steeped in any liquor, will provoke those who taste it to a quarrelsome disposition, which

to appease, there needs no more than making them swallow the juice of the herb Valerian. Not less extraordinary is the property of the herb Celandine which if suspended, it is said, over the head of a sick person, will set him a singing aloud, if he be likely to live ; if to die, it will make him weep. The herb Periwinkle, he tells us, being pulverized with earth-worms and Sengreen, creates affection between man and wife, by putting a portion of it in their food. A small quantity of the above preparation, with some sulphur, being thrown into a fish-pond will destroy the fish ; and being applied to the mouth of the buffalo, will cause an explosion tremendous to hear. The herb Cat-mint, with a stone found in the Puet's nest, being held to the nose of an animal, makes him drop down, to all appearance dead ; but he will soon recover. Being put into a receptacle for bees, it prevents their going away ; and though they were put into water and taken out without any signs of life, in the space of an hour it will restore them to their former vigour. The herb Dog'-tongue, with the heart of a young frog, and its matrix, will, a short time, collect a multitude of dogs to wheresoever it is laid. Put the same herb under your great toe, and it will prevent a dog's barking. Tie it to a dog's neck, in such a manner that he cannot get at it with his teeth, and he will not cease wheeling round until he fall as if dead. The herb Henbane, mixed with wild Saffron, and given to a mad dog, kills him instantaneously. The juice of the above herbs being put into a silver cup, will break it into small particles ; and whosoever would bring a number of hares together, needs but to carry it with the blood of a leveret in a hare's

skin.—The Lily : gather this herb while the sun is in Leo, mix it with the juice of the laurel, which done, bury it for some time under dung, and worms shall be bred from it, which worms being reduced to a powder, and applied to one's neck, will not let the bearer sleep ; if put into a cow's milk, and covered with the hide of a cow of one colour, it will dry the udders of them all. What he next notices is the Mistletoe, which, with another herb called the Martagon, has the virtue of opening any lock whatsoever. Besides which, if put in the mouth of a person, and that he think of a certain thing, it will dwell upon his memory, if it be to happen ; if not, it will escape his remembrance. Let it be suspended from a tree with the wing of a swallow, and birds without number will flock thither. The herb Century is said to have wonderful virtues: for if with the blood of a femal Puet is put into a lamp, all the by-standers will imagine themselves enchanted in such a manner that it will appear their position is inverted, supposing their heads to be where their feet are : again, if thrown into the fire, the stars shall seem a tilting at one another : moreover, when applied to the nose of any one, it will operate so as to make him run himself out of breath for fear. Sage being rooted under dung, and put under a glass, will produce a worm, or a bird having a tail like a blackbird's : the blood of which, if it touch a person's breast, renders the person so touched senseless for a fortnight. Another property of it is, that if the powder it may be reduced to, be put into a lamp, the room in which it burns will seem full of serpents. Vervain has, amongst others, a salutary property : gather it when the sun is in Aries, or the month of March, and

with a grain of Piony of one year's growth, is a specific to those who are afflicted with the epilepsy or fits. If put into a rich mould it will produce worms in eight weeks, which are immediate death to whoever touches them. Another property of it is to attract pigeons, which it does surprizingly when put into a dove-cot.

The next herb Albertus notices, is Balm-gentle, of which Macer speaks, this herb being gathered green and moistened with the juice of a Cypress of a year's growth, and infused into potage will make it appear full of worms. Let it be fastened to an ox's neck, and he will follow you wherever you go.

A property inherent in the Rose is that, if with a grain of mustard seed, and the foot of a weasel, it be tied to a tree, it will bear no fruit so long as it continues there—to make amends for this malignant effect, it will draw fish without number to the net it is fastened to.

Be it observed, that a good or bad effect is derived from the herbs, according to the predominance of a good or bad planet. To the foregoing are subjoined the virtues of seven herbs, upon the authority of the Emperor Alexander. The first herb, known by the name of the Daffodil, is Saturn's; and is of great efficacy in removing pains in the loins and legs; its root parboiled, may likewise be administred with success, to persons afflicted with the gravel. If kept in a house where children are breeding teeth, it greatly facilitates the cutting, and assuages the pain. It banishes fear from the person who carries it about him, and protects him from injury. The second herb derives peculiar virtues from the Sun, is of a prolific quality, and strengthens the sight, if



but carried in the pocket; if provided before pains in the eyes are felt, it proves a certain preventive. The third herb influenced by the Moon, and affords great relief to those who are troubled with acrid humours. It is remarkable that this herb waxes and wanes with the Moon. To those who are subject to bloodshot-eyes, it is of sovereign use; the root of it being bruised, and applied to the afflicted part, mitigates the painful sensation in a few minutes: nor is it less efficacious in promoting digestion, the juice of it having that very beneficent quality.

The fourth herb, Dog's-rib, is valuable for a property it possess of removing the head-ach, and pains in the privities. Those who are afflicted with the piles and dysentry, receive great benefit from it. The fifth herb, under the influence of Mercury, is called Cinquefoil; the root of which being pounded, and applied as a plaister, heals wounds, and removes callosities. To it likewise is ascribed the virtue of curing scrophulous disorders. It is said to be very serviceable to all who would make an impression on the person of whom they solicit a favour, as it confers an irresistible flow of eloquence. The sixth herb, called the Herb of Jove, is deservedly accounted among the formest for its sanative qualities; having that desireable one of giving ease in the most violent fits of the gout. The juice of it, added to mead, is found to be a restorative, and has been recommended to those who complain of disorders in the liver. These properties it is supposed to receive from the planet to which it owes its name also; Jupiter having charge of the liver. The seventh herb, commonly called Venus'-wort, is not inferior to any of the foregoing, its properties being

equally serviceable, particularly in removing imposthumes, scrophulous excrescences, and inflammations of the anus. Its juice being mingled with honey, sweetens the breath, and people of an amorous disposition have been known to receive singular benefit from it. Nor is it among the smallest of its advantages, that being planted in vineyards or corn fields, it produces abundant crops.

## S T O N E S.

ALBERTUS, having unfolded the secret virtues of Herbs, as has been shewn, next proceeds to the investigation of Stones, and their properties; a study not less curious and interesting than the preceding, as the result of his researches sufficiently evince. The first stone that engages his attention, is the Magnet, which, besides the ordinary virtues ascribed to it, possess many others hitherto undiscovered. If a man is desirous to know whether his wife be chaste let him lay this stone under her head at night; and, if the lady's chasity be proof she will embrace her dear man; if otherwise, she will fall out of bed. Reduce it to a powder, and sprinkle it on coals laid in four corners of the house, or apartment, and those who are asleep will start from their beds, and forsake the house. This is said to have been practised by thieves who, by that means, have had free access to all parts. If you wish to render yourself Invisible, take the Ophthalmic Stone, and wrap it in a laurel leaf: these stones being of various colours, some

streaked, some clouded, no particular colour is recommended, any of them being sufficient for the purpose above mentioned, affecting, in a surprising manner, the vision of the by-standers. To excite sorrow, fear, and strife, incredible is the property of the Onyx, the best species of which is that brought from India, known by veins of white which variegate it. To create joy, the Silonites, a stone found in the India tortoise, shaded with different hues, has been tried with success. It is thought to encrease and decrease with the Moon; and if we may credit the testimony of some ancient philosophers, the tasting of it confers the gift of prescience.

To excoriate the hand of a person, take the Me-dor, which is either black or green. By experiment it has been proved, the water in which the stone has been dissolved, will excoriate the hands that are washed in it: the drinking of it is instant death, preceded by violent vomiting: to compensate for these noxious qualities, we are told it assuages the pain of the gout, and affords great relief to weak eyes. The Memphyres, so called from Memphis, has the extraordinary virtue of blunting the feelings; inso-much, that if pounded, and swallowed with water, it renders the person so doing, insensible of the most excruciating pain. The Asbestos is another, highly deserving of notice, being endued with the properties of the Salamander, and not like other substances, subject to be consumed by the element of fire.

The Amethyst, which is of a purple colour, is supposed to prevent inebriation; which property must greatly enhance its value and render it an invaluable acquisition to the possessor: our author

adds, that it aids the understanding, as does likewise the pale transparent Beryl. The Armadus is accounted an antidote against poison, besides having the property of communicating uncommon sagacity towards the interpretation of dreams, and solving of enigmatical difficulties. The Coral inheriting a virtue from that element in which it is found, is said to allay tempests, and to be a safeguard to those who journey by water. It has moreover been used as a styptic. To make the Sun appear of a blood colour, some have made use of a stone called the Heliotrope, which is of an emerald-green, bedropt with blood; this stone being smeared with the juice of an herb of the same name, and put into a vessel full of water gives the sun that dusky red which is observable during an eclipse. If you wish to cool water that is boiling over a fire, the Epistrices, as has been proved by the experiments of ancient and modern philosophers, if thrown into it will fully answer the intent; the ebullition is said to cease instantaneously. The Chelidorius is either red or black, the former being wrapped in linen or calf-leather, and worn under the left arm-pit, has preserved the bearer from insanity, langour, and lethargic complaints: the black sort, wrapped in a leaf of Chelandine, is thought to dim the sight. The Gagates is esteemed an earnest of victory to whoever carries it, supposed to be the same Alcides usually bore about him; it is beautifully variegated with spots. The Tabrices bearing a resemblance to crystal was, as we are told by the ancient philosophers Evax and Aaron, in great request by those who aimed at proficiency in eloquence; it had also the reputation of curing the dropsy. When a person has been suspected of committing

any atrocious deed, in order to elicit the secret from him while he slept, it was customary to use the Quirim, a stone to be found in the Puet's nest. A method discovered to prevent the hunters and their dogs from hurting the objects of their pursuit, was to throw in the way the Jeperius; the persecuted animal makes for it directly as by instinct, in hopes of refuge. This stone is common in Lybia, and has been resorted to in such cases. Such is the property of the Unices, that it will burn the hand of a person as effectually as if he thrust it into the fire, which is done by holding it tight. To the Lapis Lazuli is attributed the property of curing melancholy and the quartan. The Gallasia, which in colour and configuration resembles a hailstone, and in hardness vies with the Diamond, is said not to be wrought upon by heat like any other substance, though tried in fire of the greatest degree of intense-ness; owing, it is supposed, to the parts adhering so closely together as to admit no warmth as others do by their porosity.

The Echites, by some called the aquiline, by reason of its being found in the nests of eagles; is of a purple colour, and contains within it another stone, so detached from the outward shell, as to be distinctly heard, resembling a rattle, when shaken. The testimony of some ancient philosophers is adduced to prove its efficacy in promoting conjugal affection, to which end it is appended to the left arm. It has been also thought to give relief in fits of the epilepsy, and prevent abortion in pregnant women. By the Chaldens is ascribed to it another property not less singular than the preceding; which is, that if put into victuals that have been poisoned,

it prevents the eating thereof; this, says our author, I have had an opportunity of witnessing myself. The Hyacinth, of which there are various sorts, that of a greenish cast streaked with red being esteemed the best, was usually set in silver, and worn on the finger or the neck by those who travelled much, who were supposed to derive many advantages from it; amongst others, that of being protected from dangers during their travels or peregrination. In former times, when a husband suspected his wife encouraged the gallantry of another person, he had recourse to the Galerites, which being put into her hand, if unchaste, it immediately operated on her as a diuretic; and was likewise thought to be efficacious in curing the dropsy. To prevent the dangerous consequences attending the bite of any venomous creature, Albertus recommends the stone, Orithes, of which there are three kinds; one black, another green, and a third of an iron hue; smooth on one side, and uneven on the reverse. The Bena, says Aaron, a seer deeply versed in the occult sciences, is essentially necessary to all who pretend to any proficiency in divination. In Spain, according to the testimony of Isiodorus, is found a stone, by name the Isthmios, which renders any thing incombustible. A modern author, from motives it would seem the purest humanity, wishes that its virtue was communicated to gunpowder, spirituous liquors, and female constitutions. By means of the stone Iris, a rain bow may be imitated; it resembles crystal, is of a square figure and being held in the rays of the sun, produces the appearance of an arch with all the colours beautifully shaded, which are distinguishable in the natural bow decorated by the hand of the Supreme Being.



In order to discover the secret thoughts of a person, the black Scratides was used by the ancients; and if their veracity may be depended upon, that stone being kept in the mouth, imparted an extraordinary share of sagacity. Such was the property attributed to the Saunus, that being applied to the hand of a woman in travail, it assuageth her pains, but retardeth the birth, for which reason, when obstetric assistance could not immediately be procured, the advantage of being possessed of such a stone is obvious.

It is necessary, before any attempt be made to reduce to practice what has been delivered, to be perfectly acquainted with the natural properties of things; whether they be hot, or cold; whether of a timid or dauntless disposition; barren, or fruitful; because every being assimilates to itself whatever is united with it. For instance, the lion being an animal of natural intrepidity, whosoever carries about him the creature's heart, eyes, or the skin that lies between them, is supposed to inherit a portion of his courage. The same may be said of a Cock. In like manner, if the animal be barren or impotent by nature, or rendered so by any accident, whatever is associated with him partakes of his defects, and *vice versa* if of a prolific nature. Thus to excite love, care must be taken to distinguish what creatures are most amorous, and the particular times at which they are most stimulated to the propagation of their species, because the virtue thereby communicated will be proportionally greater. The swallow is found by observation to be much addicted to copulation; little, if at all inferior to the dove and the sparrow, whose carnal appetite is notorious: for

which reason they have been often resorted to as provocatives. Let it be remarked, that many things are obvious to the senses, which the power of human reason has not been able to account for. Amongst these is the property of the magnet, to attract iron, which daily experience evinces. Though we know not to what is owing this extraordinary property, it would be ridiculous to deny it; as absurd would it be to suppose that Nature does not abound with many other marvellous secrets, because they have hitherto mocked the researches of man. The genders in trees is another curious particular, not less deserving notice, and above human capacity to account for. This difference of gender is expressly ascribed to palm-trees; and what must be reckoned amongst the phænomena of nature is, that the female unruffling its leaves, in dumb expression of blandishment, inclines to the male, seeming to court its protection. A rope being fastened to both the female immediately resumes its former erect posture, as though the gratification it sought were secretly conveyed to it from the male, by means of this conductor. Why, therefore, may not the like hidden wonders belong to other parts of Nature's works, and why should the idea that they do, be ridiculed, before experiments have ascertained a contrary opinion? Many of the ancients have related as surprising appearances, what are no longer considered as such, being universally known and verified. Several operations that have happened within our own remembrance, would have staggered the belief of our ancestors. The son of Mesue relates in his treatise on animals, that if a pregnant woman put on the garment of a man, and it be worn

by him immediately after she has taken it off, it removes the quartan. In another place he says that a leopard will flee from a human skull. Galen affirms, that the sight or hiss of a cockatrice causes death, and to eat of it when dead is equally fatal. Some countries, says another author, produce vipers whose nature is such, that on seeing their own likeness they die immediately ; nay, some have gone so far as to say, that the same effect attends their seeing a resemblance of themselves reflected by a mirror, which those who entertained such an opinion carried about them for that purpose. A dead man's bones being suspended over persons who suffered from a pain in the bowels, have been said to remove the complaint ; and to prevent pregnancy in women, it was not unusual to hold over them the teeth first shed of a male child, before they had fallen to the ground. The herb Sorrel, according to the opinion of Galen, is of a laxative nature, and has been recommended to those who labour under scrophulous disorders. To make a beast return to his stall, let his forehead be smeared with hog's lard. Grease the tongue of an ox with any kind of suet, and he will not feed, but abstain from provender till death, unless it be cleansed with salt and vinegar. The crowing of a cock may be prevented by anointing his head with oil. It is said that the following method will enable you to discover whether water be mixed with wine ; take a sponge, and dip it in a vessel containing what is given you for genuine wine ; squeeze the sponge and it will emit water if the wine have been adulterated, if otherwise it will emit nothing. Aristotle says, that to cure the piles, the standing on a lion's skin is an

effectual remedy. A mouse applied to the puncture made by the death of a scorpion, is supposed to extract the virus. The sponge stone being suspended from the neck of a child who is afflicted with a cough, gives relief in the most violent fits. The hair growing about the priapus, of an ass being pulverised and given in any liquid to be drunk, causes in the person who has swallowed the infusion an irresistible necessity of breaking wind; the same purpose may be effected by the eggs of ants. Some philosophers have asserted, that the feathers of an eagle being in contact with those of any other bird, consumes them. The smelling to an extinguished lamp will, it is said, cause an abortion in pregnant women. Fumigating with ass's lungs, was a method successfully practised by those who had a mind to purge their houses of venomous creatures. To recover the alienated affection of a wife, it is recommended to extract the marrow from the left leg of a wolf and carry it about. Hair is prevented from growing by rubbing the roots with a composition made of the left thigh of a male ostrich, boiled down with oil. To make persons betray themselves in their sleep, let the heart of a dove and the head of a frog be dried and reduced to a powder, which laid on the breast of him or her whose secrets you wish to discover, will make them divulge their most hidden thoughts. A mare's tooth appended to the neck of a child, removes the pain that commonly attends the cutting of the teeth. Birds are caught by throwing in their way any kind of grain previously steeped in lees of wine and the juice of wolf's bane, which so intoxicates them, that they become an easy prey.

To give a man's body the appearance of a headless trunk, take a serpent's slough or cast skin, which being mingled with orpine, pitch, bees wax, and ass's blood, and formed into a paste, throw it into a pot of water, and after it has boiled over a slow fire let it cool to a consistence: this being made into candles and lighted, will produce the extraordinary effect above mentioned. It is said that a rope which has been used in the hanging of a malefactor, added to a handful of straw, that has been whistled aloft in the air, being put into a vessel endues it with a power to break all others of the same kind that happen to touch it. Lay a part of it on a baker's peel, and, what is scarce credible, instead of submitting to the fiery ordeal, it will fly out of the oven. We sometimes see the human face divine distorted to the resemblance of irrationals; in order to transform it in appearance to that of a dog, let whosoever is curious to try the experiment, take the fat of a dog, that which is found near the animal's ear, and therewith anoint a piece of new bombazeen, which being put into a new lamp of green glass and set in the midst of a company, presents a spectacle truly diverting to thee beholders, while each laughs at the canine configuration of the face of his neighbour. To enable one to see what remains invisible to others, it is necessary to be provided with the gall of a male cat, and the fat of a white hen, with which the eyes are to be anointed. Perpetual impotence may be caused in a person by giving him to drink any liquid in which has been infused a glow worm pulverized. In the nest of the lapwing is said to be found a stone of various colours, which renders the person who carries it invisible. An easy method of catching moles is the

laying at the aperture of their burrow, onions, leeks, or garlick: which makes them sally forth immediately, allured as it is supposed, or overpowered by the effluvia. To untie the most intricate knot, let the following charm be used; like many useful discoveries it owes its rise to chance. A person rambling in a wood observed a magpy's nest; resolving to make a property of the nest and its contents, which he hoped would turn out to be considerable from the felonious disposition ascribed to birds of that specious he ascends to the hoard, and to make sure of every article, effectually prevented all ingress and egress, by tying up the mansion with many a round of cord, the extremities of which he knotted with such intricacy as to undo would require no common share of patience. All things beings adjusted, the moment he was preparing to transport the airy building with the infant inhabitants it chanced to contain, some sudden emergency occasioned his immediate descent from the tree; while nature kept him employed at some distance, comes the mother bird with all a parent's anxiety, and after having fluttered round the habitation for some moments, unable to find any inlet flew off apparently in despair. The clown in the interim secreted himself, as an encouragement to the bird to make a second effort; and promised himself much amusement from the unavailing endeavours of Mag, having set her as he imagined, an insurmountable task. In a little time returned the disconsolate bird with an herb in her beak; the clown wondering what would be the event, kept his eyes fixed upon her, and great was his astonishment on seeing the ties that had cost so much pains dissolved by the application of the herb which she let drop as soon as



it had removed the impediments to her entrance.

As the above method may be employed for discovering the herb which possesses so singular a property, Albertus omits the name and description of it. To terrify one in his sleep, let the skin of an ape be laid under his head. Besides divers other ways of worming the secrets of women heretofore set down, is laying upon the heart while asleep the tongue of a frog. In order to foreknow in sleep the good or evil that may betide, by means of fumigation; take the congealed blood of an ass, the fat of a lynx, and gum storax, an equal quantity of each, with these ingredients made into pills, fumigate the house, and there will appear to you during a sleep a person ready to satisfy all enquiries. A house may be made to appear full of serpents as long as the following composition continues burning in a lamp. Take the fat of a black serpent, with which smear a piece of winding sheet twisted into the shape of a candle, having previously inclosed in it the cast skin of a black serpent, and set fire to in a green or black lamp. The croaking of frogs is prevented by burning a candle formed of the fat of a crocodile mixed with wax bleached in the Sun's rays. By the light of a candle consisting of the following ingredients, things may be made to appear of a white or silver colour; cut off the tail of a lizard, smear it with oil, which use as a wick. The following experiment has often created a laugh at the expence of unsuspecting persons who were the occasion of it. A wick dipped in the blood of a tortoise being put into the hand of him who was marked out for the object of laughter, brought on a violent fit of crepitation which gave him no respite

while the candle continued lighted in his hand. An alarming appearance may be assumed by the following directions, without any hazard; take white mallows and some whites of eggs, beat them up together after which smear your body, and after having allowed it sufficient time to dry on, sprinkle over the unction some flour of sulphur, which you may set on flame without apprehending any dangerous consequence. A coat of the same ointment being laid on the palm of the hand, secures it in the same manner from the effects of fire. If you would form a substance that may be thrown into the fire without being consumed therein, to a portion of fish's glue add an equal quantity of alum, diluting it with wine vinegar, which being mould into any shape you like and cast into the fire will receive no injury. If on the contrary you wish to make the figure of a man, beast, &c. which being thrown into the water will take fire, and extinguished without any other effort than taking it out, you may gratify your curiosity thus; to some unslacked lime add an equivalent of marl sulphur, which catches flame on being thrown into the water. To see any thing by night as distinctly as by day, smear your face with the blood of a bat. A composition which being rubbed on the hand will extinguish the light of a lamp when the hand is held open over, and shut will rekindle it, is made by mixing Spum. Ind. with camphorated water.

To make the fruit of the citron-tree fall off: to five parts of citron-colour sulphur, five of black, and two of white, let there be added some vermilion, with which fumigate the tree, and its fruit will fall off; the same effect will perhaps follow the application of the above composition to other trees.

How to kill a serpent instantaneously: take a quantity of Aristolochy, pound it well, with which mingle the powder of a frog pulverized, adding there to a little varnish, which done, write therewith on a piece of paper, and throw it to the serpents.

To make a house or chamber appear full of serpents: take the fat of a serpent and some salt, divide it into four equal parts, putting one into each of four pieces of a funeral pall, which, having twisted into the form of a candlewick, dip in oil of elder—these being lighted, will produce the above extraordinary appearance.

Conception is said to be accelerated by a woman having about her in the act of coition some powdered hartshorn, mingled with cow's gall.

To make an artificial topaz: take, according to the size you intend, the whites of hens eggs, anoint them with saffron, and, in the space of a month, they will exhibit a vitrification equal in hardness to stone.

An abhorrance from wine may be created by giving a person to drink of that liquor, wherein eels had died.

A method of making a wick, which, when set fire to, will produce in an apartment the appearance of birds, flying to and fro: take a new pall or shroud, in it wrap the brain of a bird, and the feathers of his tail, which roll into the form of a wick, and put into a new green lamp: the oil to be made use of on this occasion is olive oil; set fire thereto, and the experiment will verify what has been said upon it.

That a candle may seem self-motive when lighted: take equal parts of the skins of a wolf and a dog, which, formed into the shape of a candle, besmear

with oil of olives, and it will, to all appearance, immediately begin to move.

Take a piece of new white cloth; and having wrapped in it a serpent's ear, dip it in olive oil, which give to any bye stander to light, and he will betray manifest tokens of fear, trembling all the time it continues in his hand.

If you wish to make a carbuncle, or any thing to shine by night, provide yourself with a number of glow-worms, which, having bruised, inclose in a glass vessel, and bury them for a fortnight in warm horse dung, when you may distil water from them, which is to be preserved in crystal or glass: and it will afford a light in the darkest place sufficient to read by. Some adopt another method, by adding to the worms, galls of tortoises, weasels, furos, and water dogs, which, being buried in dung as before, and remaining therein the time already prescribed, will produce by distillation, a liquid that will answer the same purpose.

NOW, experience has verified, that a power over men, by spells, and to anger, hatred, friendship, joy and the like, are the consequences of strong affections; and it is observable, that the vulgar, who are more apt to be guided by the suggestions of nature, than others, usually dread the effects of their effections, as is evident from a desire they discover of receiving the blessings of good and worthy persons, and their abhorrence of the imprecations of witches: whence can this proceed, but from an innate conviction, that good may be derived from the former, and evil inflicted by the latter.

For the understanding this secret, that is, in what manner a charm may have the desired effect; it is

necessary to premise, that if the affection, or desire, be more violent in the agent than on the person on whom the charm is intended to operate, it will answer the end, otherwise it will not. It must at the same time be understood, that the time likely to add efficacy to the incantation, is that wherein the desire is at its utmost height. If the agent should be less under the influence of this desire, than the person to be acted upon, he must fail in the attempt; inasmuch as the repulsive power in the object defeats this desire. Moreover, in order to insure success, the operator must be instigated by nature, to a trial of such experiments. Much also depends upon the hour in which the operation is to be performed: wherefore an attention to the heavenly bodies, which predominate at the precise portion of time, is indispensably necessary. If it be intended to excite love let figures be made to represent the different attitudes of a person under the dominion of that passion, with the object beloved expressive of blandishment, extacy, and embraces. If, on the contrary, hatred is the effect designed to be produced, the figures must be so arranged, as to indicate the disposition of the mind, by averted looks, or any other external marks of scorn and dislike. All things, say the philosophers, of like natures incline one to the other; for instance, fire to fire, water to water, by some secret sympathetic virtue.

Things are well known to lose their qualities, by an association with others of an opposite nature. Let a man, says Avicenna, stand for a space of time in salt, and he shall contract a saline quality; the timid, by an intercourse with the bold, seem to lose some share of their timidity; and the most ferocious

beast will, in the course of time, by growing familiar with the looks of man, be divested of a part of its native ferocity.

A due knowledge of the dispositions of things, and a proper use made of that knowledge, solves many difficulties, which to the inattentive and cursory observer, appear inexplicable. Nature endues creatures with discriminable qualities; natural courage is imparted to one species, timorousness to another. Their enmities and antipathies are transmitted from one to the other of the same kind. A sheep dreads a wolf, and knows her enemy, not only when he is alive, but lifeless. In like manner the hare as instinctively avoids the dog, as a mouse does a cat—And all beasts from nature, inherit a dread of the lion, as do all birds of the eagle; and that awe in which we see all creatures stand of man, is implanted in them by nature; concerning which is to be observed, that it pervades the whole species of one class, and in an uniform manner; others are impressed with it, but individually, and at particular times. An observation has been made, that such animals as have lived in a state of hostility with each other, retain the same inimical disposition after death; insomuch that the skin of a sheep is consumed by that of a wolf; and a drum made of a wolf's skin, has been thought to silence one made out of a sheep's. It is therefore obviously necessary to be well acquainted with the natural properties of things, in order to the discovery of many secrets; otherwise we can have no sure grounds to go upon. Without an investigation of the causes, their effects cannot be accounted for but imperfectly; hence it is of great moment to be acquainted with the discrimina-



ting and characteristic qualities of things ; whether hot or cold in their natures ; whether distinguished by boldness or its opposite, timidity ; by fruitfulness or sterility ; because, as was hinted, beings communicate to whatever they are united with, some part of what was originally peculiar to themselves.

The lion is a creature which creates terror in the beholder ; his heart is a stranger to fear ; in his forehead are exhibited marks of his intrepidity. Now, whoever is provided with any part of this animal, such as an eye, a tooth, or a nail, derives a virtue from them, of striking dread into all others of the brute creation. The same may be said of a cock, which is not inferior in courage to the lion ; nay, it is said, he is dismayed at the sight of this bird, whether it be owing to the crowing, or to what other cause, is not asserted. Again, if a creature be barren, either naturally, or rendered so by accident, this natural or adventitious sterility will, by association, produce the like defect in others. Hence, as we learn, if any part of a mule, which we know to be unfit for propagating his species, be applied to a man or woman ; such is the effect of the application, that it obstructs procreation ; and they partake of that creature's barrenness. Eunuchs are supposed to be gifted (if it can properly be called a gift) with the same property, owing to their impotency. As to impede generation, recourse may be had to the above ; so, *vice versa*, to beget love, and render fruitful, choice is made of such creatures as are to be found to be most salacious, and addicted to copulation, not, however at all times indiscriminately ; for the purpose is answered, by providing one's self with them at the time their sensual appetite is dis-

covered to be most libidinous : besides that those parts, in particular, are to be selected, which minister to lust : namely, the *testiculi* and *matrix* ; the former to be applied to females, the latter to males.



*Charms to find out a Thief.*

THE means how to find out a thief, are these : Turn your face to the east, and make a cross upon crystal with oil olive, and under the cross write two words, " SAINT HELEN."

Then a child that is innocent, and a chaste virgin, born in true wedlock, and not base begotten, of the age of ten years, must take the crystal in her hand ; and behind her back, kneeling on thy knees thou must devoutly and reverently say over this prayer thrice : " I beseech thee, my Lady St. Helen, mother of King Constantine, which didst find the cross whereupon Christ died ; by that holy devotion and invention of the cross, and by the same cross, and by the joy which thou conceivedst at the finding thereof, and by the love which thou bearest to thy son Constantine, and by the great goodness which thou dost always use ; that thou shew me in this crystal (i. e. looking-glass) whatsoever I ask, or desire to know, Amen."

And when the child seeth the angel in the crystal, demand what you will, and the angel will make answer thereunto. Mem. that this be done just as the sun is rising, when the weather is fair and clear.

*Another way to find out a Thief that hath stolen  
any thing from you.*

Go to the sea side and gather as many pebbles as you suspect persons for that matter; carry home the stones and throw them into the fire, and bury them under the threshold where the parties suspected are likely to come over. There let them lie three days, and then before sun rising take them away. Then set a porringer full of water in a circle, wherein must be made crosses every way, as as many as can stand in it; upon the which must be written: Christ overcome, Christ reigneth, Christ commandeth. The porringer also must be signed with a cross. Then each stone must be thrown into the water in the name of the suspected. And when you put in the stone of him that is guilty, the stone will make the water boil as though glowing iron were put thereinto.

*To put out the Thief's eye*

Read the seven psalms with the Letanie, then in the midst of the step of your foot on the ground where you stand, make a circle like an eye, and write thereabout certain barbarous names, and drive with a cooper's hammer or adz, into the midst thereof a brazen nail consecrated, saying, *Justus es Domine, & justa judicia tua.* Then the thief shall be bewrayed by his crying out.

*To cure a Thief's eye* F

*Another way to find out a Thief.*

Stick a pair of Sheers in the rind of a Sive, and let two persons set the top of each of their fore fingers upon the upper part of the sheers, holding it with the sive up from the ground steadily, and ask Peter and Paul whether A. B. or C. (i. e. the persons suspected,) hath stolen the article amissing, and at the nomination of the guilty person, the sive will turn round.

*How to shew the Thief in a Glass that hath stolen any thing from you.*

Take a glass vial full of holy-water, and set it upon a linen cloth, which hath been purified, both by washing and sacrifice, &c. On the mouth of the vial or urinal, two olive-leaves must be laid across, and these words pronounced over it, by a child; (to wit thus,) “ *Angele bone, angele candide, per tuam sanctitatem, meamq; virginitatem, ostende mihi furem*: now repeat three paternosters, three aves, and betwixt each of them make a cross with the nail of the thumb upon the mouth of the vial; and then shall be seen angels ascending and descending as it were motes in the sun beams. The thief all this while shall suffer great torment, and his face shall be seen plainly.

*Three Charms against the Falling Sickness.*

Drink in the night at a Spring, water out of a skull of one that hath been slain.

Otherwise, eat a pig killed with a knife that slew a man.

Otherwise, repeat the following verse three times:

Ananizapta smitheth death,  
Whiles harm intendeth he,  
This word Ananizapta say,  
And death shall captive be;  
Ananizapta, O of God,  
Have mercy now on me!!!

*A Charm to drive away Spirits that Haunt a house.*

Hang on the four corners of the house, these sentences written upon virgin parchment.

*Omnis Spiritus laudet Dominum.*—PSALM 150.

*Mosen habent & prophetas.*—LUKE 16.

*Exurgat Deus, & dissipentur inimiciejus.*—PSALM 64

N. B. This is called the PARACELSIAN Charm.

*A Charm to Open Locks.*

As the herbs called Aethiopides will open all Locks, with the help of certain words: so be there charms also and periapts, which without any herbs can do as much, as for example. Take a piece of wax crossed in baptism, and print certain flowers therein, and tie them in the hinder skirt of your shirt and when you would open the lock, blow thrice there in saying, *Arato hoc partico hoc maratarykin*. I open this door in thy name that I am forced to break, as thou breakest hell gates, *In nomine patris, & filij, & spiritus sancti*, Amen.

*Charm against the Tooth-Ach.*

Scarify the gums in the time of trouble with the tooth of one that hath been slain. Otherwise, *Galbes galbet, galdes galdat*. Otherwise, *A ab hur hus*, Otherwise, at saccaring of mass hold your teeth together and say, *O non comminutis ex eo*. Otherwise, *Strigiles falcesq denatæ, dentium dolorem persanate*; O horse combs and sickles that have so many teeth, come heal me now of my tooth-ach.

*A Charm to relieve a woman in travail.*

Throw over the top of the house where a woman in travail lieth, a stone or any other thing that hath killed three living creatures, namely, a man, a wild boar, and a she bear.

*To heal the King's evil, or any other soreness in the throat.*

Touch the place with the hand of one that died an untimely death. Otherwise, let a virgin fasting lay her hand on the sore and say, *Apollo denieth* that the heat of the plague can increase where a naked virgin quencheth it, and spit three times upon it.

*A Charm for the Head-Ach.*

Tie a halter about your head, wherewith one has been hanged.



*To know how any relation, absent friend, or acquaintance does, during their absence, or if travelling into any other country.*

IT is well known nature has a secret communication within herself through all her works, and the occult principle is found in human nature, as well in animal and inanimate bodies. If you wish to know how it fares with an absent friend in respect to their health, you must possess yourself with some of their live blood, and while it is warm, infuse into it a small quantity of white vitriol or spirits of wine, and keep it close stopped up in a glass from the air; now if your friend is well, the blood will look lively fresh and florid; but on the contrary, if he is ill, or the least thing indisposed, you may perceive it by the changing colour of the blood, which will immediately happen according as he is diseased in his body. If the blood gains a redder hue, you may pronounce him in a fever, but if it grows paler and seems mixed with water, and to part in different colours, his sickness is dangerous, and he is reduced to the last stage of weakness. And after this indisposition if he recovers his health, the blood will again look fresh and lively as at first; but unfortunately, should death ensue, the blood will putrify and stink accordingly, just as the rest of the body decays. This has been proved several times, as Dr. Blagrove in his Astrological Physic reports, and the same effects have been produced with Sir Kenelm Digby's sympathetic powder, which will cure wounds at a distance, being applied to some fresh blood collected therefrom.

*To make the Sympathetic Powder, from Sir Kenelm Digby; for curing wounds at a distance, without seeing the party injured.*

TAKE six ounces of Roman vitriol, pound it in a mortar and searse it fine. Dr. Blagrave recommends this to be done when the ☉ is in ♏, which usually happens about the middle of July; then spread it fine upon an earthen glazed dish, and expose it for forty days to the diurnal heat of the sun, and be careful it gets no damp at nights. With this powder alone, great cures have been performed; and though it failed in the instance of the perfidious Count Konickmark, that failure cannot be attributed to its want of efficacy, but to the unskilfulness of the preparer, or it was the will of the all disposer of things to set the sympathetic property aside for that time, for no cures whatever can be performed without divine auxilliarism. Dr. Butler relates various instances of its wonderful effect. A brother of his living at Southcote, near Reading, had a mastiff dog shot in the neck with a brace of bullets; the animal being very much swelled, lay pining away, and was in appearance near expiring. A gentleman coming by accidentally, having some of this powder about him, immediately made trial thereof upon this dog; and taking some of the running matter with blood from the wound, which was in his neck, applied a small quantity of the powder to it, keeping it warm, whereupon presently the dog seemed to revive, stood up and appeared very grateful for the ease procured him.

*Virtues of Mineral Cinnaber.*

THE following occult secret is taken from Sir Kenelm Digby, on the virtues of the Mineral Cinnaber.

Take mineral cinnaber and reduce it to most subtile powder, then with as much turpentine as may compose a mass of it (as if you would make pills) of which make them flat and thin, but not so thin that it would break or crack. Upon one side of them engrave the character of ☿, which must be done die Mercurii and Hora Mercurii, which is twice every Wednesday.—Put this into a double piece of sarsnet, or into a silver box, and hang it about the neck of any person, or any living creature, it will infallibly preserve them from the plague, though they converse with, and are about the infected person every day; the pastills must be made very smooth, and the character well engraved. If on the other side of them you engrave ♃, it will preserve from witchcraft, which must be done Die Jovis and Hora Jovis, that is twice every Thursday. If you can have a piece of cinnaber large enough to engrave the two characters upon both sides of it you need not make it up with the turpentine.

It will prevent from convulsion-fits, and falling sickness, being worn in a sarsnet upon the region of the head.—From 24 grains to 30 made up in pills, with a little turpentine, will procure sweating, and will drive out the venom from any person infected of the plague. It is also admirable in the venereal disease.

*Choice secrets in Astrology on several useful occasions.*

Many have been desirous to know (as a great secret) the power that is given to the planets and other stars, to prevent thefts and other depredations on houses, out-houses, orchards, parks, warrens, fields of corn, cattle, timber, and the like: how either to stop and take the thief, or scare him from coming thither. And since wonders have been wrought in this, to secure honest people in their just rights, and it being hitherto an occult faculty, or rare secret, I shall give the reader such an insight into the matter as few have hitherto done.

*A safe way to secure a House.*

If you suspect your house will be robbed, and would secure it from thieves, as no doubt but you are desirous, consider the night what planet reigns, and is lord of the ascendant; and these are the characters, the Sun ☉ on Sunday, the Moon ☾ on Monday, Mars ♂ on Tuesday, Mercury ☿ on Wednesday, Jupiter ♃ on Thursday, Venus ♀ on Friday, Saturn ♄ on Saturday. Now consider on what night you do this, as to these planets, and write on fair parchment these characters, ♄ ♀ ☿, and, supposing it to be on a Sunday, add the planetary character ☉ with this number, 1, 3, 5, 1—4, 1—7, and at that night, lay this under the earth, or covered with a tile in the middle of the house, as near as may be, sprinkle it over with the juice of nightshade, and so go to sleep as soon as you have thrice repeated them over, and if the thieves have power to enter the house, they shall have no power

to get out again, or to carry any thing away till the sun rises; and if you be watchful, then you may easily apprehend them before they are able to depart.

And thus you may do any day in the week, adding the character of the planet that rules that day as I have set it down, to what is beside set down in order.

*A safeguard for all out houses, to secure poultry, cattle, corn, or what else is shut up therein.*

Consider the day as in the former, and set down on a piece of clean parchment these characters,  $\alpha$   $\mu$ , add the character of the planet as for Monday  $\Delta$ , and these figures, 9, 8, 5, 3, 1—6, 1—7th, lay this sprinkled with the juice of hemlock under the threshold of the out house, or if there be none, in some secret corner, and if any thieves enter, they will not find their way out again, but groap in vain till the sun rise, before which time you must be watchful to come thither; for the sun shooting its beams through the air, the guardian virtues retire, and the force is dissolved for that time, but with the changing the planet it will serve for the next night and so on.

*A safeguard for an orchard, park, warran, or field, to take a Thief, &c.*

The several places being guarded by one and the same planet, not to be too tedious to you, one and the same thing will indifferently serve to secure any

of them from thieves that come to make robbery or depredation, whether it be for the fruits of the earth or any kind of cattle, or to steal away timber in fields or woods ; to make which, take the following direction, have a piece of curious clean parchment, made of a sleek skin, cut it with five points or corners in the form of a star, but so large, that you may write in the center of it, what is to be written, viz.  $\Pi$   $\uparrow$   $\times$  the characters of the celestial signs governing these affairs, add the character of the planet for the day, as before directed, and suppose it to be Tuesday, Mars that govern that day has this character, which set down thus,  $\text{♂}$  and this number, 1, 7, 11, 12, 1—2, 1—8th, close it up with virgin's wax, as I should have told you, (you ought to have done with the former, and sprinkle it with the juice of fumitory, and place the same if in a garden in the hole of a wall ; ) if in a forest, park, or wood, in the hole of a tree, having laid it before in goose tansey ; and so whatever any thief takes in these several grounds, he shall not be able to carry off till the sun-rising ; but then if not watched he may do it.

*To drive away Ghosts, or Spirits that haunt a house.*

This is a curious secret, and I think never before made public, or privately practised but by a few. To do this, take the wool that grows between the two eyes of a black sheep, burnt to powder, and after it has been steeped a night and a day in man's urine, mix this with the powder of nightshade, or wake Robin, an herb so called, boil them in a quarter of a pint of Aqua Vitæ ; sprinkle the walls of the



chamber you fancy is haunted with it, and no disturbance will happen if you turn your face when you go to repose to the eastward, when in bed, and say your prayers.

*This to be carried about one for the prevention of  
Witchcraft, &c.*

These misfortunes generally happen under the power of the moon, who (as ancients hold) is the favourer of magic, or enchantment, take the opposite planet to her in allaying her force this way, which is Jupiter, write his character thus ♃ on a piece of parchment, and add to it the following characters that are the signs of the Zodiack, viz. ♈ ♉ ♊ and this number, 1, 3, 2, 5, 7, 1—1, 1—7, 1—4th; after this, set down the number of the figurative letters in your name make, wrap it up in as small a compass as you can, and sowing it up in a piece of black silk that has been steeped in juice of vervine, hang it about your neck when the moon changes, and you will be sure from any danger of this nature if you lead a good life.

*To prevent affrightening dreams, and fear in the night.*

You must take laudanum a dram, frankincence the like quantity, of bezoar-stone as much; beat these into powder, and write upon a piece of parchment these characters, ♀ ♃ ♂ ☿, and under them your name; put the powder in the paper you write on, and when you repose, bind them on your forehead

and stomach, for you must have two papers ordered one and the same way, as directed, putting half the powder in the one, and other half in the other.

*To help a person under an ill tongue, and make the witch appear, or the ill effect cease.*

Cut off some of the party's hair, just at the nape of the neck, clip it small and burn it to powder in salarmoniack, write the party's name you suspect backwards, and put the paper dipt in AquaVitæ into the other two, then set it over a gentle fire; let the party afflicted sit by it, and diligently watch it, that it run not over to catch flame, speaking no word whatsoever noise is heard, but take notice of what voice or roaring is heard in the chimney, or any part of the room, and then write how often you hear it, and fix before each writing this character, *∃* and if the party who afflicts you appears not visible, tho' you may know the voice, repeat it again, and if she appear in no visible shape, it may make her charm important, and give relief to the afflicted party.

*To prevent a Dog barking at you in the night time.*

You must take the skin off the forehead of an hyena, which may be had at the furrier's shop, boil it in the urine of a young stone colt, and smoke it over the burnt hoof of a cow, twice or thrice, till it is dry, and so carry it about you, and so long as you do this where ever you come in the night, the dogs will not only be silent, but run away from you

as fast as they can, when you approach any thing near them: for if they once scent it (as certainly they will) the great aversion they have to it will make them tremble, and avoid you without being able to open their mouth at you.

*To draw Cats together.*

So soon as ever the new moon appears, gather the herb nape, and dry it a little in the heat of the sun, when it is temperately hot, then take a fair piece of parchment, and cut it in the shape of a half moon, write on it these characters ♀ ♂ \*; wrap the parchment up close, and put it amongst the herb, which hang up in a net in a convenient place, and when one of them has scented it, her cry will soon call all those about her, that are within hearing, and there they will rage and run about leaping and capering to get at the net, which must be so hung, or placed that they cannot easily do; for they will certainly tear it to pieces. And in this you will have pleasant pastime, as well as to take and destroy them if they are offensive to your gardens, houses, dove cots, &c.

*A pledget to wear about one's neck to prevent bugs, flies, or gnats biting in the night time.*

This to many people may prove no less advantageous than any, especially where these insects are a second plague of Egypt to people. To do this, gather asinart or hounds's tongue, an herb with a

long sharp pointed little leaf, that grows in ditches, in most places in summer, dry it to a powder, add to it as much of the powder of sarsafax wood, as will lie on a shilling, sprinkle them a little with juniper water, mix it with the wool of a black sheep, cut off betwixt the horns in the wain of the moon, write on a piece of paper these characters  $\approx$   $\delta$   $\eta$   $*$   $h$  1-1 1-3 : sprinkle the paper when you have folded it up with the juice of rue, and sew it up in a thin silk bag, and with a little small cat's gut, hang it about your neck when you go to sleep, and if you are awake the power is the same ; you will rest without being disturbed with these or other insects.

*To prevent being robbed on the road, or meeting with any bad accident.*

Consider in this case, what planet you set out under, ruling as to the day and its influence : the moon ruling Monday, denotes inconstancy in success : Mars Tuesday, violence : Mercury on Wednesday, deceit and fraud : Saturn on Saturday, envy and malignity : but the Sun, Jupiter and Venus, governing Sunday, Thursday, and Friday, are very friendly planets, promising success. However, other days are proper enough, with the cautions I shall give you hereafter ; and this is as followeth, to prosper and prevent ill fortune in being robbed, falling from your horse, or sick, falling into any pit, water or the like.

Now note, that the malignant planets are friendly to others, and befriended of them again ; Sol is friendly to Jupiter and Venus ; Luna to Jupiter,

Venus and Saturn; Mars is friendly to Venus; Mercury is friendly to Jupiter, Venus, and Saturn; Jupiter is friendly to Sol, Luna, Mercury, Venus, and Saturn; Venus is friendly to Sol, Luna, Mars, Mercury and Jupiter; Saturn is friendly to Jupiter, Sol, and Luna; and these are temporizing to hinder the malignity of each other, therefore the promises considered, now as to what you are to put in practice for your security.

Gather vervine, an herb so called, in the new of the moon, hang it up in the chimney to dry, then powder it, and steep it in the water of agnus custus, then dry it again, and reduce it to fine powder; these temporise with the planets Venus and Mercury which are so powerful in their influence for the protection of travellers: put this powder into a hollow ring, of any kind of mettle, and have these characters engraved on the inside of it, ♀ ♂ ♀ then you may go or ride safe without danger of any violence, keeping your mind on good things.

*To find out a thief, and make him or her bring back the goods stolen.*

You must set down the day, hour, and minute if you can, when the goods were stolen, and the name of the planet ruling the day, as I have before set down to direct you: this being done, set down the following characters, in a fair piece of parchment  
 D ⊙ ♀ \* Λ Σ this done, turn round thrice, and if you hear no news in 44 hours of the thief, as ten to one you will, then prick the parchment full of holes, and hang it up in the chimney, where the heat

of the fire may a little scorch it, and the thief is held to be so restless in his mind, and tormented that he or she will discover the thief to be at ease, or bringing home your goods, throw them privately into your house, or some place appertaining to you.

*To spot a white Horse with black spots.*

Take litherage 3 oz. and quick lime 6 oz. beat them fine, and mix them together ; put the mixture in a pan, and pour a sharp lee over it ; then boil it, and you will have a fat substance swim at top ; which take and with it anoint the horse in such places as you design to be black, and it will turn that colour immediately.

It has the same effect in changing hair that is red into black, with only this difference ; you are to take an equal quantity of lime and litherage, and instead of boiling it with lee, take only fresh water ; what swims at top is fit for use, and will answer your expectation ; and what hairs you anoint at night will be black the next morning.

*To dapple a Horse.*

Take in the spring, the large buds of young oak trees, mix them among the horse's provender, and give it him three or four times to eat, and he will be dappled, and continue so for a whole year. The buds of young elm-trees will have the same effect.



*How to make a man or woman love you.*

Take the heart of a young dove, especially that of a turtle dove, and steep it in blood six hours, have it curiously baked and dried, and as often as you have opportunity, mix it in his or her drink, till he or she has taken the whole, by which time the partaker will feel the god of love very busy in his or her breast and will take all occasions to shew you kindness.

*To know if a Female be a pure virgin.*

Take of Alstet a quarter of an ounce, powder it, and sift the powder very fine, and steep it in Aqua Vitæ; then dry and powder it again: put a dram of this into any liquor the party is to drink, and if it makes her not blush nor change colour, she has lost her virginity, and if she does she is a maid.

*To know if a man has lost his maidenhead.*

When you try this, take the root of Cuckowping, dry it in an oven, powder it, and put as much into his drink as will lie on a silver twopence, give it him unknown in wine, beer or ale; and if he be importunate to go out and make water, and that often, he hath been daubling; if he contains, the contrary.

*How to make an enchanting Ring.*

Get a hollow ring, and goat's hair, taken from the beard, steep it in the juice of Nightshade, or wake

robin, (an herb so called) put it through the ring, and whoever wears it will fall in love with you.

*To make a true love powder.*

Take elacampane, the seeds and flowers of ver-vine, and the berries of Misellto; dry them well in an oven, and beat them into fine powder: give the party you design upon a dram in a glass of wine, or other liquors and it will work wonderful effects to your advantage.

*The use of the female Fern Seed.*

It is a critical time when this Fern Seed must be gathered, it is only in 4 minutes in midsummer evening, from 14 to 19 minutes after eleven o'clock. Stroke the leaves over a clean piece of white paper, on which must be written the characters of the seven planets, and the twelve signs. and the female seeds of this vegetable will drop from it, which is red, but the male Fern is of a yellowish colour, put this into Sack or Rhenish wine, and drink it, and it will make the person you court to marry you, and although wanton, she will prove faithful afterwards, and the person who cuckolds you shall run stark mad.

*To dissolve bewitched love, and to cause love.*

The party bewitched must make a jakes of the lover's shoe. And to enforce a man to love an old hag, she giveth unto him among meat, her own dung. In this way an old witch made three Abbots of one house succesively to die for her love.

*Magical cures for them that are Bewitched.*

The smoke of the tooth of a dead man.—Anoint the bewitched's body over with the gall of a crow.—Fill a quill or nutshell with quicksilver, and close it up with wax, and lay the same under the pillow you sleep on, or the cushion where one sitteth, or else put it under the threshold of the house door or chamber where he dwelleth.

*Ointments for the transportation, &c. of Witches.*

The fat of young children, and seeth it with water in a brazen vessel, reserving the thickest of that which remaineth boiled in the bottom, which they lay up and keep until occasion serveth to use it. They put hereunto *Eleoselinum*, *Aconitum*, *Fronde populeas*, and soot.

*Another Receipt to the same purpose.*

*Sium*, *acarum vulgare*, *pentaphyllon*, the blood of a flittermouse, *solanum somniferum*, & *oleum*. They stamp all these together, and then they rub all parts of their bodies exceedingly, till they look red, and be very hot, so as the pores may be opened, and their flesh soluble and loose. They join herewith all either fat, or oil instead thereof, that the force of the ointment may the rather pierce inwardly, and so be the more effectual.

*To prevent Cattle from eating.*

It is written by divers authors, that if wolf's dung be hidden in the mangers, racks, or in the hedges about the pastures, where cattle feed, thro' the antipathie of the nature of them and other cattle, all the beasts that savour the same do not only forbear to eat, but run about as though they were mad or bewitched.

*Charms to procure Love.*

The hair growing in the nethermost part of a wolf's tail—A little fish called Remora—The brain of a cat, of a newt, or of a lizard—The bone of a green frog, the flesh thereof being consumed with pismires or ants; the left bone whereof ingendereth love; the bone on the right side, hate—Frog's bones the flesh being eaten off round about with ants, whereof some will swim and some will sink: those that sink being hanged up in a white linen cloth, engender love, but if a man be touched therewith, hate is bred thereby. Another experiment is thereof with young swallows, whereof one brood or nest being taken and buried in a crocke under the ground till they be starved up; they that be found open mouthed serve to engender love; they whose mouths are shut serve to procure hate. Besides these, many other to the same purpose are used, as the garments of the dead, candles that burn before a dead corpse, and needles wherewith dead bodies are sown or sockt into their sheets: and diverse other things.

*What is counted Lucky, and what Unlucky.*

Great divinations are made from the shedding of salt, wine, &c. and, if one chance to take a fall from a horse, either in a slippery or stumbling way, he will note the day and hour, and count that time unlucky for a journey. Otherwise, he that receiveth a mischance will consider whether he met not a cat or a hare, when he went first out of his doors in the morning, or stumbled not at the threshold at his going out ; or put on his shirt the wrong side outwards ; or his left shoe on his right foot, which Augusta Cæsar reputed for the worst luck that might befall. Many will go to bed again if they neeze before their shoes be upon their feet ; some will hold fast their left thumb in their right hand when they hickup ; or else will hold their chin with their right hand whiles a gospel is sung. It is thought very ill luck by some, that a child or any other living creature, should pass between two friends as they walk together, for they say it portendeth a division of friendship. The following verses predict good or evil.

Remember on St. Vincent's day,  
If that the sun his beams display.

If St. Paul be fair and clear  
It promises then a happy year ;  
But if it chance to snow or rain,  
Then will be dear all sorts of grain.  
Or if the wind do blow aloft,  
Great stirs will vex the world full oft ;  
And if dark clouds do muff the sky,  
Then fowl and cattle oft will die.

*To find out a Witch, and prevent and cure mischief wrought by charms or witchcraft.*

One principal way is, to nail a horse-shoe at the inside of the outermost threshold of your house, and so you shall be sure no witch shall have power to enter thereinto. And if you mark it, you shall find that rule observed in many country houses. Otherwise, let this triumphant title be written crossways in every corner of the house thus: Jesus ✠ Nasarenus ✠ Rex ✠ Judæorum ✠. Memorandum. You may join herewithall the name of the Virgin Mary, or of the four Evangelists; or *Verbum caro factum est*. Otherwise, in some countries they nail a wolf's head to the door. Otherwise, they hang scilla (which is a root, or rather in this place garlic) in the roof of the house, for to keep away witches and spirits; and so they do Alicium also. Otherwise, a perfume made of the gall of a black dog, and his blood besmeared on the posts and walls of the house, driveth out of the doors both devils and witches. Otherwise, the house where herba betonica is sown, is free from all mischief. Otherwise, it is not unknown, that the Romish church allowed and used the smoke of sulphur to drive spirits out of their houses, as they did frankincense and water hallowed. Otherwise, Apuleius saith, that Mercury gave to Uleysses, when he came near to the Inchantress Circe, an herb called verbascum, which, in English is called mullein, or tapsus barbatus, or long-wort, and that preserved him from the enchantments. Otherwise, Pliny and Homer both do say, that the herb called moly, is excellent against enchantments.



*Charm to cure a Bloody-flux, or issue of blood.*

Take a cup of cold water and let fall thereinto three drops of the same blood, and between each drop say a Paternoster and an Ave, then drink to the patient, and say, Who shall help you? the patient must answer, St. Mary. Then say you, St. Mary stop the issue of blood. Otherwise, write upon the patient's forehead with the same blood, *Consummatum est*. Otherwise, say to the patient, *Sanguis mane in te, sicut fecit Christus in se; Sanguis mane in tua vena, sicut Christus in suapœna; Sanguis mane fixus, sicut Christus quando fuit crucifixus, ter*. Otherwise, as followeth,—

In the blood of Adam death was taken,  
In the blood of Christ it was also shaken,  
And by the same blood I do the charge  
That thou do run no longer at large.

*A Charm to find her that bewitched your cattle.*

Put a pair of breeches upon the cow's head that is bewitched, and beat her out of the pasture upon a Friday, and she will run right to the witch's door, and strike thereat with her horns.

*Another for all that have bewitched any Cattle.*

When any of your cattle are killed with witchcraft, hast you to the place where the carcase lieth, and trail the bowels of the beast unto your house,

and draw them not in at the door, but under the threshold of the house into the kitchen, and there make a fire, and over the same a gridiron, and thereupon lay the inwards or bowels, and as they wax hot, so shall the witch's entrails be molested with extreme heat and pain. But then must you make fast your doors lest the witch come and fetch away a coal of your fier, for then ceaseth her torments. And we have known saith Malleus Maleficarum, when the witch could not come in that the whole house hath been so darkened, and the air round about the same so troubled, with such horrible noise and earthquakes, that except the door hath been opened, we had thought the house would have fallen on our heads.

*To set a Horse or an Ass's head on a man's shoulders.*

Cut of the head of a horse or an ass, before they be dead, otherwise the virtue or strength thereof will be the less effectual, and make an earthen vessel of fit capacitie to contain the same, and let it be filled with the oil and fat thereof; cover it close, and daub it over with lome: let it boil over a soft fire three days continually, that the flesh boiled may run into oil, so as the bare bones may be seen. Beat the hair into powder and mingle the same with the oil, and anoint the heads of the by-standers, and they shall seem to have horses or ass's heads. If beast's heads be anointed with the like oil made of a man's head, they shall seem to have men's faces. If a lamp be anointed herewith, every thing shall seem most monstrous. It is also written, that if that which is called *sperma* in any beast be burned, and





any body's face therewithal annointed, he shall seem to have the like face as the beast had. But if you beat the arsenic very fine and boil it with a little sulphur in a covered pot, and kindle it with a new candle, the by-standers will seem to be headless. Aqua composita and salt being fiered in the night, and all other lights extinguished, make the by-standers seem as dead.

*The hours when devils may be bound, raised, and restrained from doing of hurt.*

Amaymon king of the East, Gorson king of the South, Zimmimar king of the North, Goap king and prince of the West, may be bound from the ninth hour till evening. Marquises may be bound from the ninth hour till compline, and from compline till the end of the day. Dukes may be bound from the first hour till noon, and clear weather is to be observed. Prelates may be bound any hour of the day. Knights from dawning till sun rising; or, from even song till the sun set. A President may be bound in any hour of the day, except the king whom he obeyeth be invocated, nor in the shutting of the evening. Counts or Earls may be bound at any hour of the day, so it be in the woods or fields where men resort to.

*The form of adjuring or citing of Spirits to arise  
and appear.*

When you will have any Spirit, you must know his name and office; you must also fast, and be clean from all pollution three or four days before; so will the spirit be the more obedient unto you. Then make a circle, and call up the spirit with great intention, and holding a ring in your hand, rehearse in your own name, and companions, (for one must always be with you) this prayer following, and so no spirit shall annoy you, and your purpose shall take effect.

In the name of our Lord Jesus Christ  the Father  and the Son  and the Holy Ghost  Holy Trinity and Unseparable Unity, I call upon thee, that thou mayest be my Salvation and defence and the protection of my body and soul, and of all my goods through the virtue of thy Holy Cross, and through the virtue of thy passion, I beseech thee O Lord Jesus Christ, by the merits of thy Blessed Mother St. Mary, and of all thy Saints, that thou give me grace and divine power over all the wicked Spirits, so as which of them I do call by name, they may come by and by from every coast, and accomplish my will, that they neither be hurtful nor fearful unto me, but rather obedient and diligent about me. And through thy virtue streightly commanding them, let them fulfil my commandments, Amen. Holy, Holy, Holy, Lord God of Sabbath, who will come to Judge the quick and the dead, thou who art Alpha and Omega, first and last, King of kings, and Lord of lords, Ioth, Agla-

nabrath, El, Abiel, Anathiel, Amazim, Sedomel, Gayes, Heli, Messias, Tolimi, Elias, Ischiros, Athanatos, Imas. By these his holy names, and by all other I do call upon thee, and beseech thee O Lord Jesus Christ, by thy nativity and baptism, by thy Cross and passion, by thine ascension, and by the coming of the Holy Ghost, by the bitterness of thy soul when it departed from thy body, by thy virtue, by the sacrament which thou gavest thy disciples the day before thou sufferedst, by the Holy Trinity, and by the inseparable unity, by the blessed Mary thy mother, by thine angels, archangels, prophets, patriarchs, and by all thy saints, and by all the sacraments which are made in thine honour. I do worship and beseech thee, I bless and desire thee, to accept these prayers, conjurations and words of my mouth, which I will use. I require thee O Lord Jesus Christ, that thou give me thy virtue and power over all thine angels, which were thrown down from heaven to deceive mankind) to draw them to me, to tie and bind them, and also to loose them, to gather them together before me, and to command them to do all that they can, and that by no means they condemn my voice, or the words of my mouth; but that they obey me and my sayings, and fear me. I beseech thee by thine humanity, mercy and grace, and I require thee Adonay, Amay, Horta, Vege dora, Mitai, Hel, Suranat, Ysion, Ysesy, and by all thy holy names, and and by all thy holy he saints and she saints, and by all thine angels and archangels, powers, dominations, and virtues, and by that name that Salomon did bind the devils, and shut them up, Elhrach, Ebanher, Agla, Goth, Ioth, Othie, Venoeh, Nabrat

and by all thine holy names which are written in this book, and the virtue of them all, that thou enable me to congregate all thy spirits thrown down from heaven, that they may give me a true answer to all my demands, and that they satisfy all my requests, without the hurt of my body or soul, or any thing else that is mine, through our Lord Jesus Christ thy Son, who liveth and reigneth with thee in the unity of the Holy Ghost, one God world without end.

Oh Father omnipotent, oh wise Son, oh Holy Ghost, the searcher of hearts, oh you three in persons, one true Godhead in substance, who didst spare Adam and Eve in their sins; and oh thou Son, who died for their sins a most cruel death, sustaining it upon the holy cross; oh thou most merciful, when I fly unto thy mercy, and beseech thee by all thy means I can, by these the holy names of thy son; to wit, Alpha and Omega, and all other his names, grant me thy virtue and power, that I may be able to cite before me thy spirits who were thrown down from heaven, and that they may speak with me, and dispatch by and by without delay, and with a good will, and without the hurt of my body, soul, or goods. &c. as is contained in the book called *Annulus Salomonis*.

Oh great and eternal virtue of the highest, who through disposition, these being called to judgment, Vaicheon, Stimulamaton, Esphares, Tetragrammaton Oloram, Cryon, Esytion, Exision, Eriona, Onela, Brasim, Noym, Messias, Soter, Emanuel, Sabboth, Adonay, I worship thee, I invoke thee, I implore thee with all the strength of my mind, that by thee, my present prayers, consecrations, and con-



jurations be hallowed: and wheresoever wicked spirits are called, in the virtue of thy names, they may come together from every coast, and diligently fulfil the will of the exorcist. *Fiat, fiat, fiat, Amen.*

### *How to go Invisible.*

In the Name of the Father, and of the Son, and of the Holy Ghost. First go to a fair parlour or chamber, and an even ground, and in no loft, and from people nine days, for it is the better, and let thy clothing be clean and sweet. Then make a candle of virgin wax and light it, and make a fier of charcoals, in a fair place, in the middle of the parlour or chamber. Then take fair clean water, that runneth against the east, and set it upon the fier, and yer thou wasthest thyself, say these words going about the fier, three times, holding the candle in the right hand Panthon, Craton, Muriton, Biscognaton, Siston, Diaton, Maton, Tetragrammaton, Agla, Agarion, Tegra, Pentessaron, Tendicata, Then rehearse these names ✠ Sorthie ✠ Sorthia ✠ Sorthios ✠ Milia Achilia ✠ Sibylia ✠ *In nomine patrus, & filii, & spiritus sancti, Amen.* I conjure you three sisters of fairies, Milia, Achilia, Sibylia, by the Father, by the Son, and by the Holy Ghost, and by their virtues and powers, and by the most merciful and living God, that will command his angel to blow the trumpe at the day of judgment and he shall say, Come, come, come to judgment; and by all angels, archangels, thrones, dominations, principats, potestates, virtues, cherubim and seraphim, and by their virtues and powers. I conjure you three sisters by the virtue of all the riall words

aforesaid ; I charge you that you do appear before me visible, in form and shape of fair women, in white vestures, and to bring with you to me the Ring of Invisibilitie, by the which I may go invisible at my own will and pleasure, and that in all hours and minutes : *In nomine patris, & filii, & spiritus sancti, Amen.* Being appeared, say this bond following.

O blessed virgins, Milia, Achilia, I conjure you in the name of the Father, in the name of the Son, and in the name of the Holy Ghost, and by their virtues I charge you to depart from me in peace for a time. And Sibylia, I conjure thee, by the virtue of our Lord Jesus Christ, and by the virtue of his flesh and precious blood, that he took of our blessed lady the Virgin, and by all the holy company in heaven : I charge thee Sibylia, by all the virtues aforesaid, that thou be obedient unto me, in the name of God, that when and at what time and place I shall call thee by this foresaid conjuration written in this book, look thou be ready to come unto me, at all hours and minutes, and to bring unto me the Ring of Invisibilitie, whereby I may go invisible at my will and pleasure, and that all hours and minutes, *Fiat, fiat, Amen.*

And if they come not the first night, then do the same the second night, and so the third night, until they do come : for doubtless they will come, and lie thou in thy bed, in the same parlour or chamber. And lay thy right hand out of the bed, and look thou have a fair silken kercher bound about thy head, and be not afraid, they will do thee no harm. For there will come before thee three fair women, and all in white clothing, and one of them will put a ring upon thy finger, wherewith thou shalt go in-

visible. Then with speed bind them with the bond. When thou hast this ring on thy finger, look in a glass and thou shalt not see thyself. And when thou wilt go invisible, put it on thy finger, the same finger that they did put it on, and every new  $\mathfrak{D}$  renew it again. For after the first time thou shalt ever have it, and ever begin this work in the new of the  $\mathfrak{D}$  and in the hour of  $\mathfrak{U}$  and the  $\mathfrak{D}$  in  $\mathfrak{O}$   
 $\mathfrak{f}$   $\mathfrak{x}$ .

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*Infalible Signs of the Weather: to know when wet or dry, and when sudden Storms arise, hot or cold weather, by living creatures &c.*

IF the sun shines bright and clear on Christmas day, it promises a peaceable year from clamours and strife, and fortells much plenty to ensue. But if the wind blow stormy towards sun set, it betokens sickness in the spring and autumn quarters.

If it be lowering or wet on Chindermas or Innocents day, it threatens scarcity and mortality among the weaker sort of people; but if the day be very fair, it promiseth plenty.

If New-Year's Day in the morning open dusky or red clouds, it denotes strifes and debates among great men, and many robberies to happen that year.

If January 25th, being St. Paul's day, be fair, it promiseth a happy year; but if cloudy, windy or rainy, otherwise.

It is remarkable on Shrove Tuesday, that as the sun shines much or little on that day, or as other weather happens, so shall every day participate more or less of such weather, till the end of Lent.

Mists or hoar frosts on the 10th of March betoken a plentiful year, but not without some diseases

If the sun shines clear on Palm Sunday, or Easter day, or either of them, there will be great store of fair weather, plenty of corn, and other fruits of the earth.

If it rains on Ascension day, though never so little, it portends a scarcity to ensue that year, and sickness, particularly among the cattle; but if it be fair and pleasant, then to the contrary, and pleasant weather mostly till Michaelmas.

If it happens to rain on Whitsunday, much thunder and lightning will follow, blasts mildews, &c. But if it be fair, great plenty of corn.

If Midsummer day be never so little rainy, the hazle and walnut will be scarce; corn smitten in places, but apples, pears, and plumbs, will not be hurt.

If on St. Swithin's day it proves fair, a temperate winter will follow; but if rainy, stormy or windy, then the contrary.

If St. Bartholomew's day be misty, the morning beginning with hoar frost, then cold weather will soon ensue, and a sharp winter, attended with many biting frosts.

If Michaelmas day be fair, the sun will shine much in the winter, though the wind at north east will frequently reign long, and be very sharp and nipping.

If on the fall of the leaf in October many of them withers on the boughs and hang there, it betokens a frosty winter with much snow.

*Other curious observations on the Seasons of the year  
as to the Weather that will happen, &c.*

Great observations to predict what will fall out have been made on oak apples in September: If cut they have spiders within them, it betokens blasts and infections. If flies, a dry season; if maggots, a great increase of the fruits of the earth; if spongy and hollow, without any thing in them, scarcity of the fruits of the earth for the ensuing year; if early ripe, winter will soon advance very sharp; if dry, a wet winter; if much wet, drizzling snow, rain, and cold moist winds will ensue; if the inner part, between both fair and clear, then a plentiful summer will ensue, the weather fair and temperate.

Another observation is made on the beech tree, which note in this manner: on all Hallow's-day, cut some of the bark, and after that a chip or little piece of wood, cut it, if it be dry, then the ensuing winter will be dry, but pretty warm and temperate; if moist, a wet winter.

If on St. Andrew's day in the evening much dew or wet remain on the grass, it betokens a wet season to follow. If dry, on the contrary.

If the nut tree flower much, it betokens great plenty of corn that year; yet a sickly season in autumn, and a cold winter.

*Infallible signs of Rain and drizzling weather, taken by observation of the planets, and other stars, elements, creatures, &c.*

Mark the Sun rising, and if it looks redder than usual, then many moist vapours arising from the sea; the air thickening and the sun beams diffused in it, makes the face of that planet show greater than usual, and in a little time you will see the clouds muster and spread the face of the heavens, and the air condensing into a watery body, and if this do happen in hot weather, viz. summer or autumn, violent showers will fall, but not of a long continuance; but if in winter or in spring, settled rains, but more moderate.

If the sun rises with a bluish circle inclining to white, the air is gross, and rain will soon ensue.

The sun setting with a black cloud; and diffusing or spreading its beams to the north and south, prognosticates a rainy night or morning.

The sky of a dusky red in the morning, and the sun rising pale, and overcasting will ensue, and rain quickly follow upon it, attended by whisking winds and flurries

The often shifting of the wind is a sign of rain, especially in winter and spring.

Many small clouds gathering at the northwest in the evening, shows that rain is gathering and will soon fall.

The moon's horns blunt at its rising, three days after the change, denotes rainy weather, for that quarter, the other three quarters seasonable weather.



The stars seeming bigger than usual, pale, dull, and not twinkling, show the air is thickening for rain, which will soon fall.

Many stars appearing in the night, seeming a greater number than usual, the wind east in summer betokens sudden rain.

*The signs of Rain by creatures.*

When the heron and bittern fly low, the air is gross and thickening into showers.

When kine view the sky, stretching out their heads and snuffing the air, moist vapours are engendering : and the cause of their doing so is their sensibleness of the air's sudden alteration from dry to wet, and sudden rain will ensue, though at that time the sun may shine out.

The chattering of swallows and their flying low about ponds or lakes, denotes rain.

The frogs much croaking in ditches and pools, &c. in the evening denotes much rain in a little time to follow. Also the sweating of stone pillars and tombs, denoteth rain.

The ants removing their eggs, denotes rain, for by a secret instinct in nature, finding the air changed into much moistness, they carry them into a place of drier security.

The crows flying in large flights, holding their heads upwards as they fly, and crying louder than usual, is signs of rain, as also their stalking by ponds and rivers, and sprinkling themselves.

The often dipping and diving of waterfowls, fore-show that rain is at hand.

The peacocks much crying denotes rain.

Cattle leaving off to feed, and hasting to shelter under hedges, bushes, trees, out-houses, &c. show that sudden showers of rain are coming.

*Signs of Wind, and sudden Storms arising, prognosticated by the planets, &c.*

If the moon blushes, and is redder than usual, wind is engendering, and storms will arise.

If at sun rising pale spots appear in its orb, and dazzle there, strong winds will ensue from the south they soon shifting thither, in whatever quarter it was before.

Meteors, or as some call them, stars shooting swiftly and spreading a long train of light, forerun winds that will soon ensue.

Chaff, leaves, feathers, thistle down, or such light things whisking about and turning round, foreshow tempestuous winds.

A murmuring noise in the woods, when little wind is stirring, foretells a storm is engendering.

Cormorants and other sea fowl flocking to shore and often crying, denotes great storms to ensue.

Cattle on a sudden hasting to their stalls, housing places, or other shelter, to do the like.

The heron exceeding high flying, denotes the air is moved with winds in the upper region, and that sudden storms will ensue.

The much whispering and rustling among reeds and flags, in meadows, ditches and marshes prognosticates the wind is gathering in the air.

Small scattering clouds to the south-west that fly

high, ly as it were in ridges, and seem not to move, engender winds often producing whirlwinds.

A kind of murmuring of thunder from the north foretells great tempests will arise.

A reddish circle about the moon at the full denotes much wind.

If in a lamp the oil purss and sparkle, the wick grows hard that it burns dimly, it foretells a strong wind engendering, and will suddenly rise.

If there appear fiery spots, or those of a reddish colour in the sun upon its setting, much wind will ensue quickly.

*Signs of Wind shifting or changing to the several points of the Compass.*

When the sun rises with many pale spots appearing in its orb, and part of it vailed with a cloud, the wind in what point soever it be, will shift to the south.

When the wind has been settled 24 hours and more, in any of the full points, as North, East, West, and South, when it begins to shift it will not settle, till it comes to the opposite point, as from the North to the South, from the full East to the full West; and so from the anglur points, as from North-east to South-east.

Let the wind be in what quarter it will, upon the new moon it presently shifts.

When the generality of the clouds rack, or drive with the wind, yet may appear in little fleeces, or long strakes lying higher and not appearing to move the wind is flagging, and will quickly shift.

*Signs of Storms ceasing.*

A hasty shower of rain falling when the wind has raged for some hours, soon allays it.

If a storm arise at the rising of the sun, at the falling of the sun it will begin to decline, and about mid-night cease.

If the water ruckles much, and frequent bubbles arise, the storm is but of short continuance.

If halcyons or kingfishers, ( birds so called, ) attempts the sea, when the wind blows hard, it is a sign it is abating, and will soon cease.

The uneasiness of swine in their sty, and their endeavouring to be enlarged, denotes the wind in a little time to cease.

The merry chirping of sparrows does the like, as also the moles coming out of their holes.

*Signs of very hot Weather.*

Little strings like cobwebs flying in the air in the morning shew the heat will be much, especially for the season.

A glissening on the grass at the sun rise like the thread of spinners, denotes much heat in summer or in autumn.

The steaming and smoaking of standing water when the sun is setting, foretells a hot season to ensue ; for then the mineral fires are forcing their way to the sun's enflaming the air.

Great swarms of gnats abroad in marshes and fenny places in the evening, foretells hot weather to ensue.

The plover or lapwing flying high and then low, making almost continual cries, foreshews much heat to follow.

*Signs of Cold Weather and a hard Winter.*

The sun's setting in the mist, looking red, and broader than usual.

The clearness of the stars and their much twinkling.

Starlings, fieldfares, and other birds of a hot nature hasting in great flocks and flights from the Northern to the Southern climates.

Cold dews and morning rain on St. Bartholomew's day, and the three succeeding days.

A hoar frost on Michaelmas day in the morning betokens a hard winter.

The swallows going away sooner than usual, denotes a cold season to ensue.

The birds laying up haws, slows, and other stores in old nests, or hollow trees, fortells a hard winter.

Sea pyes flocking from salt water about fresh rivers or lakes, signifies a sudden alteration of the weather to much cold.

The owl much hooting in the night, at Michaelmas tide, denotes a hard and frosty winter.

Ignis fatuus, or Willie wi' the wisp, much and often appearing in moorish ground, foreruns a cold season.



*Pronosticks of fair Weather by the planets, elements  
and creatures, &c.*

The moon at four days old having her horns sharp and pointed very bright. it predicts fair weather to the full, if not to the month's end.

The stars shine clear and bright, seeming to dart or shoot out pointed rays.

Little clouds sinking low as into valleys at South East or South West.

The sun rising in the morning fair and bright, and setting at night blushing, without spots or black clouds near it.

The larks rising very high, and continuing singing for a long time.

The halcyons and other sea-fowls leaving the shores and flocking to sea.

Mists or smoaking on the top of the water.

The rainbow appearing after a shower, and the blew and yellow part of it very bright and lightish colour.

Fish often rising and bubbling at the top of the water, cattle feeding without, or looking upon or about them.

Scattering with clouds like fleeces of wool to the North West.

Spider's webs on the grass and trees foretell much fair weather.

Bees flying far from the hives, and coming late home, do the like.

A bright clear or shining circle about the moon at the full, promises fair weather, and predicts many fair days to ensue.



Much dew on the sheep's wool in a morning is a sign of fair weather.

*Signs of Hail (violent and moderate) by the planets, elements, &c.*

If the sun rising, cast a glittering light, as if it reflected on some lucid matter, though few or no clouds at the time appear, the vapours are condensed in the cold region, and forerunning into clouds that will scatter violent hail.

If (in the morning) the eastern skies before sun-rising look pale; and refracted beams appear in thick clouds, great storms of hail will ensue to the great damage of the corn, vineyards, fruits, trees, &c.

If the clouds look fleecy, dusky, white, inclining to yellowish, and move but heavily, though the wind be pretty stiff, the vapours composing them are engendered and frozen, as Virgil says.—

Ah ! but then I'll defend her grapes,  
Such horrid hail on house tops rattling leaps.

If the clouds appear of a whitish blue, and expand much, it will be small hail or drifting, for that happens in winter and spring, when it cannot be carried high enough to be condensed with a great quantity of cold, because the refracted sun beams are weak in their operation, and this appears by a curling or curdling in the clouds as they rise, and in appearance expand themselves.

*Signs of Snow and drisly sleet.*

Clouds like woolly fleeces appearing on high, and moving heavily ; the middle a darkish pale, and edges white, carry snow in them, that in the winter frozen in sheets, by the cold East or North West winds, pressing hard on the air, (no longer able to bear up,) shiver in the fall, and break into flakes, resembling many figures, such as stars, leaves of trees, flowers, &c. If the clouds be pressed near the earth, the vapours so frozen and grosser, and the stakes are larger, but more remorse and thinner and so fall down in sleet or flake.

The sun's looking pale at rising, the much lowing of cattle in fields ; the croaking of ravens, and birds flapping their wings foreshew it.

Drisle is a kind of mists ascending or freezing, and to be foreseen as the foregoing.

*Prognosticks of frosty Weather by the planets, elements, creatures, &c.*

The stars looking bright and twinkling very much shews a cold which engenders frosts.

The sky seeming fuller of stars than usual, and the wind suddenly shifting to the East, or North East, after the change of the moon, in the winter, denotes a settling frost of long continuance.

The owls hooping often with a louder cry than usual, denotes frost to ensue.

The sun setting red and in a white fog creeping low in the marshy or moorish ground, shows that

the air is condensing into cold.

The sea coal fire burning a mist blue (that is) a great part of the flames and scorching more than usual, foretells a frost just at hand, or if begun, its continuance.

The moon shining bright with sharp horns after the change, denotes the air is rarefying and cold weather will soon set in to freeze the earth.

A hoary rhyme sticking on trees, bushes and pales in the morning, fortells sharp and black winds will soon set in and contract a bitter frost.

Little clouds hovering low in the North, when none any where else appears, foreruns cold freezing winds and snow.

*Signs of a great Thaw in any hard frost.*

The sun looking waterish at its rising, is a sign that the frost will break.

The wind having held long and extreme sharp in one point suddenly shifting, brings a relenting if not a thorough thaw.

The sun's setting in bluish clouds and casting refractory beams in them bids the frost be gone.

The stars looking dull, and the horns of the moon blunt, foretell a change in nature.

## TABLE OF THE WEATHER.

The following Table constructed by the celebrated **HERSCHEL**, is founded upon aphilosophical consideration of the attraction of the Sun and Moon, in their several positions respecting the Earth, and confirmed by the experience of many year's actual obervation.

<i>New or full Moon</i>	<i>Summer.</i>	<i>Winter.</i>
If it be a new or full moon, or the moon enters into the first or last quarter the hour of 12 noon.	Very rainy.	Snow or rain.
<i>Between the hours</i>		
2 - and - 4	Changeable.	Fair and mild
4 - - - 6	Fair.	Fair.
6 - - - 8	{ Fair if wd. NW	{ Fair & frost N.
	{ Rainy S. or SW	{ or N. E. Rain or
8 - - - 10	Ditto.	{ snow if S. or SW
10 - Midnight	Fair.	Ditto.
Midnight - 2	Fair.	Fair and frosty.
2 - - - 4	{ Cold with fre-	{ Hard frost un-
	{ quent showers	{ less the wind
4 - - - 6	Rain.	{ S. or W.
6 - - - 8	Wind and rain.	Snow and stormy
8 - - - 10	Changeable.	Ditto.
10 - 12 Noon	Freqt. showers.	Stormy.
		{ Cold rain if W
		{ Snow if E.
		Cold & high wind

*How to know (every year) whether Corn and Meale will rise or fall, and in what month it will happen.*

When you wish to know in what year Corn will be dear or cheap, and in what month the same will happen, collect or choose twelve fair Corns in the kalends of January, which is the first day of January : then sweep a fire hearth cleare, and make a fire, then take a young girl or boy of the house, or else one that dwells nigh you, and by the same boy or girl lay one of the same corns on, the same being made hot and made then ; and when this is done, mark diligently whether the said corn abide still in the place or leap ; if it be still, then say that the price will continue ; if it leap a little, the price will abate a little ; if it leap much, then persuade thyself that it will wax very cheap ; if it leaps towards the fire, it will be dearer the first month, and so more or less, for the greater or lesser access of the same to the fire. Do so with the second corn, and it will presage for the second month, that is for February, and so you may judge all the rest ; that is, the third corn for March, the fourth for April, and so for the others.—Wheat and other grain may be known in the same manner. Mizaldus says it hath been often proved.

*For putting of Devils to the Flight.*

St. John's wort hung in a house hinders mischievous acts, and puts to flight evil spirits ; for the which cause it is called *fuga dæmonum*. Whoever

carries upon him eringo roots shall be preserved from witchcraft. The loadstone kept upon a man removes disorder between man and wife. A pyot roasted, speedily recovers the sick to health, and relieves all who have been enchanted from their birth. Mugwort hung upon the door, keeps the house from witchcraft.

*A short prognostication concerning children born every day of the week.*

A Child born on Sunday, shall be of long life, and obtain great riches.

A Child born on Monday, shall be weak and of an effeminate temper, and seldom come to honour.

A Child born on Tuesday, shall be given up to the inordinate desire of riches, and is in danger of dying by violence.

A Child born on Wednesday, shall be given to the study of learning, and shall profit thereby.

A Child born on Thursday, shall arrive at great honour and dignity.

A Child born on Friday, shall be of a strong constitution, but very lecherous; and if it be a female is of great danger of turning a whore.

A Child born on Saturday, shall be dull and heavy, and of a dogged disposition, and seldom come to good.



*Of the birth of Children with respect to the age of  
the Moon.*

To be born on the first day of the new moon, is very fortunate, for to all such things should succeed well; their sleep shall be sweet, and their dreams pleasant they shall have a long life, and encrease in riches.

A child born the second day of the new moon, shall grow a pace, but will be much inclined to lust whether it be male or female. This day is also proper to go on messages, or trade by land; or to sail on the sea; as also to put seed into the ground, that it may thrive. On this day also thy dreams shall quickly come to pass, whether they be good or bad. It is also good on this day to open a vein, if there be occasion.

A child born on the third day of the moon shall die quickly, or at least be short liv'd: On this day to begin any work of moment, is very unfortunate; for it seldom comes to a good conclusion. If theft be committed on this day, it will be soon discovered; and on this day a man that falls sick will hardly recover.

On the fourth day of the moon, the child that is born shall prosper in the world, and be of good repute. On this day it is good to begin any enterprise, provided it be done with good advice, and dependance upon heaven for a blessing. A man that falls sick this day, shall either recover or die in a little time. They that will may also on this day use phlebotomy.

The fifth day of the moon is unfortunate, and the child that is born therein shall die in his infancy : on this day let no man do any thing of moment, for it will have no success ; he that is in danger, and thinks to escape this day, shall certainly be taken, he had better therefore lie still as he is. If good counsell be given thee this day, take it. But execute it to morrow. He that falls sick, and takes his bed this day, has reason to fear he may never rise out of it again : yet this day you may let blood with good success.

The sixth day of the moon, the child that is born shall be of long life, but very sickly. To send children to school this day is very fortunate, and denotes they shall encrease in learning. Hunting on this day will also be succesful : but if a man fall sick he will hardly recover.

On the seventh day the child that is born, may live many years ; but he that falls sick will never recover. On this day it is good to shave the head, to tame wild beasts and buy hogs, for he that does so, shall gain much by them. If he that has been long sick takes physic this day, he is like to recover.

On the eighth day the child born, shall be in danger of dying young, but if it chance to outlive his first sickness, he shall live long, and arrive at a great estate. Whatever business a man undertakes on this day shall prosper ; but it is especially good to buy cattle, and to begin buildings. And he that dreams a dream shall quickly have it come to pass. He that falls sick on this day shall recover, and a thing that is lost shall be found.

On the ninth day, the child that shall be born, shall be very fortunate, enjoying long life, and ar-

rising to great riches. This also is a fortunate day for business, for what thou undertakest this day shall come to a good issue: he that is pursued shall escape: and he that groans under the burden of oppression shall be opportunely relieved. But have a care you let no blood this day for it is dangerous.

On the tenth day, the child that is born shall be a great traveller, pass through many kingdoms and nations, and at last die at home in his old age. Do nothing on this day, but what thou wouldest have known, for all secret things shall be brought to light. She that falls into labour this day, shall be delivered without danger, but he that being sick takes his bed this day, shall ly by it a long time. Blood letting may be used this day with good success.

On the eleventh day of the moon, the child that is born shall be of a good constitution, and be mightily devoted to religion; and shall be long lived, and of a lovely countenance, and shall have some particular mole on his forehead: but if it be a female, she shall be much addicted to wisdom and learning. On this day it is good to begin a journey, for it shall be prosperous; and also to marry, for the married couple shall be happy all their lives, and be blessed with many children. It is likewise good for shepherds to change their sheepfolds.

The twelfth day of the moon's age, in allusion is the twelfth house of the Zodiack, and betokens nothing but sorrow and woe, and the child born on this day shall be given to wrathfulness, and subject to many afflictions. He that falls sick on this day, his sickness, after a long time of languishing shall end in death. If there be occasion to let blood this

day, let it be toward the evening, and then it may do no harm.

On the thirteenth day of the moon, the child that is born shall be of a short life, and subject to much misery whilst it lives, by reason of peevish-crossness so that it can never be pleased. To plant vines, or to gather prapes, and to eat fruit this day is very good. He that on this day is sent to prison shall be quickly set at liberty; and whatever has been lost on this day shall quickly be found. To wed a wife on this day, is good, for she shall be both loving and obedient to her husband.

On the fourteenth day, the child that is then born shall be an enemy to his country, and seek the destruction of his prince, which shall bring him to his deserved end. On this day, if you ask a kindness either of a friend or an enemy, it shall be granted you. Give to a sick man physic and it shall restore him to his former health.

On the fifteenth day, the child that is born shall quickly die. On this day begin to work, it is unfortunate, yet he that falls sick on this day, may recover, but it will be after long sickness. That which was lost yesterday, will be found again this day.

On the sixteenth day, a child being born, shall be of ill manners, and very unfortunate, insomuch, that although he may live long, yet his life will be a burden to him. Yet this is a good day for buying selling, and merchandizing; and also to deal in great cattle, but it is not good to dream in, for dreams on this day are commonly hurtful, and such as come to pass a long time after. If a man be sick, and on this day change his habitation, he may recover and do well again.

On the seventeenth day, the child that shall be born will be foolish, to that degree, that it shall be almost a natural, and thereby become a great affliction to its parents. To go on messages this day is unfortunate; yet to contract matrimony, to compound physical preparations, and to take physic is very good, but by no means to let blood.

On the eighteenth day, the child that shall be born if a male, will be valiant, courageous, and eloquent, but if a female, chaste, industrious, and painful; and shall come to honour in her old age. It is good this day to begin buildings, and to put out your children in order to be brought up to learning. Have a care of being let blood this day, for it is very dangerous.

On the nineteenth day, the child then born, if a male, shall be renowned for wisdom and virtue, and thereby arrive to great honours. But if a female, she will be of a weak and sickly constitution, yet she will live to be married. This day they may bleed that have occasion.

On the twentieth day of the moon's age, the child that shall be born shall be stubborn, quarrelsome, and a great fighter, yet shall he arrive to great riches, and get store of money. This is a good day to hire servants on, or to begin any manner of business upon.

On the one and twentieth day of the moon, the child that is born shall be unhappy, for tho' he shall be witty and ingenious, yet he shall be addicted to stealing, which may bring him to the gallows: or if he shall escape that, yet he will be stirring up plots and rebellions against the government, which in the end will be fatal to him. He that is minded to keep

his money, ought on this day to abstain from gaming, or else he may happen to lose it all. Abstain from bleeding on this day at your peril.

On the two and twentieth day, the child born shall be fortunate, and purchase a good estate; he shall also be of a cheerful countenance, comely and religious, and shall be well beloved. Avoid going of any message this day, for it will not be fortunate. It is good this day to remove bees from one place to another, in order to increase. Blood letting on this day may be profitable.

On the three and twentieth day, the child born shall be of an ungovernable spirit, and shall give up himself to wandering abroad in the world, and seeking of his fortune in foreign parts, and in the end shall die miserable. This is a good day to wed a wife, for he that meets with such a one, ought to marry her while he can have her. It is also generally a prosperous day to all that begin business thereon.

On the twenty-fourth day of the moon, a child born then shall be a prodigy in the world, and make all men admire at his surprising and wonderful actions, which shall exceed those of the ordinary sort of men.

On the five and twentieth day of the moon, the child then born shall be wicked: he shall encounter many dangers, and at last shall perish by them. This is an unfortunate day, and threatens dangers and disappointments to those that begin any enterprise of moment thereon. A man that falls sick on this day shall hardly recover.

On the six and twentieth day of the moon's age, the child that shall be born then shall be very beau-



tiful and amiable, but yet of an indifferent station in the world, if it be a male, but if it be a female, a rich man marries her for her beauty. He that on this day falls sick of the dropsy, shall hardly recover. Let those who travel on this day beware of meeting with those they do not care for, and that yet may ease them of their burdens.

The twenty-seventh day, the child that shall be born, shall be of that sweet and affable temper and disposition, that it shall attract the love of every one with whom it shall converse ; and yet, if a man, shall never rise to any great height in the world. But if a maiden, the sweetness of her disposition may advance her : for such a love is to be esteemed above rubies. If a man falls sick on this day, though he may endure much misery, yet he shall at last recover.

On the twenty-eight day of the moon, the child that is born, shall be the delight of its parents, but yet subject to much sickness, and many distempers which shall take it away before it arrives to a perfect age.

On the twenty-ninth day, the child that shall be born shall be fortunate and happy ; blest with long life, and attain to an eminent degree of holiness, wisdom and virtue. To marry a good wife is great fortune, and such will his be that shall marry this day. Fishing and hunting are both good recreations, and on this day will prove very successful.

On the thirtieth day, the child that shall be born will be fortunate and happy, and well skilled in arts and sciences.

These, and divers other the like things happen to mankind, according to the different ages and course

of the moon, which has a mighty influence upon all human bodies.







And, as the moon, so all the rest of the signs and planets have their various and respective influences upon sublunary bodies, according to which man is governed, and his nature inclined this way or that way, according to the nature of the signs or the planet ruling him; though all in subordination to the will of our Supreme Creator. Which occasioned that memorable saying, “Regunt astra homines, sed regit astra Deus:” i. e. The stars rule men, but God rules the stars.

I will therefore, for the advantage and benefit of my reader, treat a little more distinctly of the powers and influences of the celestial bodies, as they are laid down by ancient and modern astrologers, who have written upon the subject more largely.


*The Names and Characters of the Twelve Signs:  
also, what month the Sun enters them.*


- 1 Aries ♈, the Ram, in March. This sign governs the head and face, and is by nature hot and dry.
- 2 Taurus ♉, the Bull, in April. This sign governs the neck and throat, and is by nature cold & dry.
- 3 Gemini ♊, the Twins, in May. This sign governs the arms and shoulders, and is by nature hot and moist.
- 4 Cancer ♋, the Crab, in June. This sign governs the breast and stomach, and is cold and moist.
- 5 Leo ♌, the Lion, in July. This sign governs the heart and back, and is hot and dry.
- 6 Virgo ♍, the Virgin or Maid, in August. This

sign governs the bowels and belly, and is cold and dry.

- 7 Libra , the Balance, in September. This sign governs the reins and loins, and is hot and moist.
- 8 Scorpio , the Scorpion, in October. This sign governs the secret members, and is cold and moist.
- 9 Sagittary , the Centaur, or half-hors'd Bowman in November. This sign governs the thighs and hips, and is hot and dry.
- 10 Capricorn , the Kid or Goat, in December. This sign governs the knees and hams, and is by nature cold and dry.
- 11 Aquarius , the Butler, in January. This sign governs the legs, and is by nature hot and moist.
- 12 Pisces , the Fish, in February. This sign governs the feet, and is cold and moist.

*Of the Seven Planets, their Characters, and what they portend to those born under them.*

Sol or the Sun is lord on Sunday, and his character is this , and signifies great strength, and is very fortunate for kings and princes. He that is born in this hour, hath sharp eyes, brown hair and a round face, and denotes one that is a great projector, aims at high things, but is often disappointed and seldom brings his designs to pass.

Luna or the Moon is lord on Monday, and her character is this , and is both good and evil, according to the day; from the 4th to the 17th, it is good to those that are born under it, but from the

17th to the 20th, it is counted unfortunate to be born under it ; and from the 20th to the 29th, very unhappy. He that is born in the hour of the moon (especially on her own day) shall be pale faced, of a thin meagre visage, with hollow eyes, and of a middle stature. He appears very courteous and obliging, but is very crafty, and deceitful : setting about many things, but so inconstant and variable in his humour, that he is presently off them again, and setting about something else, insomuch, that what he cries up one hour, he shall as much cry down the next. He is also very malicious, and will never forget an affront once offered him. His countenance is flegmatick.

Mars is lord on Tuesday, and his character is this ♂, is evil, and denotes the person born in it, to be of a hot, cholerick disposition, and of a robust strong body, soon angry, and hard to be reconciled. His face red, and his eyes sparkling and fiery, much addicted to fighting, and ready to quarrel with every man he meets, which oftentimes brings him to an untimely end.

Mercury is lord on Wednesday, and his character is this ☿, is very good, but chiefly from the beginning to the middle. He that is born in this hour has a stature inclining to tallness, a sharp long face long eyes, and a long nose, his forehead narrow. Long beard and thin hair, long arms and long fingers, of a good disposition, and an obliging temper, much given to reading, and very desirous of knowledge, delighting to be among books, very eloquent in his speech, and yet addicted to lying, and if he be poor, he is commonly light fingered.

Jupiter is lord on Thursday, and his character is this ♃, is in all things good, and denotes peace, love, and concord. He that is born in the hour of Jupiter, is of a ruddy and sanguine complexion, fair hair, well proportioned body, and of a lovely countenance, his face rather broad than long, well spoken and courteous, and of a very affable carriage, sober, just, and religious.

Venus is lord on Friday, and character is this ♀, is very propitious and fortunate, but it is better by night than by day, especially mid-day, for then the sun covers it. He that is born in this hour, hath fair, soft eyes, a little forehead, and round beard, very complaisant in his carriage, mighty amorous, and a great admirer of women, much addicted to singing and gaming, and spends his money in courting and treating the female sex.














Saturn is lord on Saturday, and character is this ♄, is strong, and is good to do all things that requires strength, such as fighting, or bearing of burdens, or the like ; but for other things it is very evil. He that is born in the hour of Saturn is slow, dull, and melancholy, of a dogged temper and disposition, of black and swarthy complexion, being quarrelsome wrathful, and very malicious.

By comparing these remarks with your disposition and stature, you may judge the planet you were born under.—Correct judgment may also be drawn from the moon's age, &c. See a former part of this work.














## A T A B L E

*Of the Planetary Hours for every Day of the week.*

## M O R N I N G.

Sund.	Mon.	Tues.	Wed.	Thur.	Frid.	Sat.
 1	D 1	♂ 1	♀ 1	♂ 1	♀ 1	♂ 1
♀ 2	♂ 2	 2	D 2	♀ 2	♂ 2	♀ 2
♂ 3	♀ 3	♂ 3	♂ 3	 3	D 3	♂ 3
D 4	♂ 4	♀ 4	♀ 4	♀ 4	♂ 4	 4
♂ 5	 5	D 5	♂ 5	♀ 5	♀ 5	♀ 5
♀ 6	♀ 6	♂ 6	 6	D 6	♂ 6	♀ 6
 7	♀ 7	♀ 7	♀ 7	♂ 7	 7	D 7
♀ 8	D 8	♂ 8	♀ 8	♀ 8	♀ 8	♂ 8
 9	♂ 9	 9	D 9	♂ 9	♀ 9	♀ 9
♀ 10	♀ 10	♀ 10	♂ 10	 10	D 10	♂ 10
D 11	♂ 11	♂ 11	♀ 11	♀ 11	♂ 11	 11
♂ 12	 12	D 12	♂ 12	♀ 12	♀ 12	♀ 12

## N I G H T.

♀ 1	♀ 1	♂ 1	 1	D 1	♂ 1	1
♂ 2	♀ 2	♀ 2	♀ 2	♂ 2	 2	2
 3	D 3	♂ 3	♀ 3	♀ 3	♀ 3	3
♀ 4	♂ 4	 4	D 4	♂ 4	♂ 4	4
♂ 5	♀ 5	♀ 5	♂ 5	 5	D 5	5
D 6	♂ 6	♀ 6	♀ 6	♀ 6	♂ 6	 6
♂ 7	 7	D 7	♂ 7	♀ 7	♀ 7	7
♀ 8	♀ 8	♂ 8	 8	D 8	♂ 8	8
 9	♂ 9	♀ 9	♀ 9	♂ 9	 9	9
♀ 10	D 10	♂ 10	♀ 10	♀ 10	♀ 10	10
 11	♂ 11	 11	D 11	♂ 11	♂ 11	11
♀ 12	♀ 12	♀ 12	♂ 12	 12	D 12	♂ 12

*Evil or Perilous Days in every month of the year.*

There are certain days in the year, which it concerns all persons to know, because they are so perilous and dangerous. For on these days if a man or woman shall be let blood, they shall die within twenty-one days, following, or whoso falleth sick on any of these days, they shall certainly die. And whoso beginneth a journey on any of these days, he shall be in danger of death before he returns. Also, he that marrieth a wife on any of these days, they shall either be quickly parted or else live together with much sorrow and discontent. And lastly, who soever on any of these days beginneth any great business, it will never prosper, nor come to its desired perfection. Now since these days are so unfortunate, it highly concerns every one both to know and take notice of them. Which, that the reader may do, I have here set them down in the following order.

In January are eight days, that is to say, the 1st, 2, 4, 5, 10, 15, 17, and the 19.

In February only 3, viz. the 8, 9, 17.

In March 3, the 15, 16, 21.

In April there are only 2, the 15 and 21.

In May there are 3, the 7, 15 and 20.

In June there are but 2, the 4 and 7.

In July 2, the 15 and 20.

In August 2, the 19 and 20.

In September 2, the 6 and 7.

In October there is but 1, the 6.

In November 2, the 5 and 19.

In December 5, the 6, 7, 11, 15, and 16.



The Canicular or Dog-days, are ever held perilous to fall sick, to bleed, take physic, travel, or the like ; these begin the 19th day of July, and continue to the 28th of August.

As for the other days, not mentioned as bad days, proceed in your affairs, and prosper, but, on any of the ominous days, to fall sick, is a sign of a doubtful recovery, if at all ; those that take a long journey, beginning it on any of them, will be in danger to fall sick, or get some great hurt by the way, if not die, and never return home ; whosoever weddeth a wife on any of these days, will find sorrow and crosses in such wedlock, if not be forced to part in a little time ; any great work begun will not prosper, nor come happily to an end, as expected.

*The most remarkable days in the year that are accounted Fortunate to begin any weighty matter upon.*

Since the ancients have laid great stress, as well upon the lucky days, as the unlucky, it will be convenient to place them in order one after another ; and note, that the lucky days for marriage, bargains going a journey, or beginning a voyage ; and what ever else is of weight and moment. Yet all the rest not marked before to be unlucky, in each month are indifferently lucky, and not to be neglected, when your occasions require you to employ them, lest you be either taxed with sloath, or superstition in time and seasons.

*Lucky Days.*

Twelfth-day, or Epiphany,	_____	January 6
The conversion of St. Paul	_____	January 25
The purification of the Virgin Mary		February 2
Valentine's day	_____	February 14
The annun. of the Virgin Mary		March 25
St. Mark the Evangelist	_____	April 25
St. Philip and Jacob	_____	May 1
St. Barnabas, or the longest day		June 11
St. John the Baptist	_____	June 24
St. Peter the Apostle	_____	June 29
St. James's day	_____	July 25
St. Bartholomew's day	_____	August 24
St. Michael's day	_____	September 29
St. Luke's day	_____	October 14
St. Simon and Jude's day	_____	October 28
All Saints	_____	November 1
St. Andrew's day	_____	November 30
St. Thomas day	_____	December 21
Christmas day	_____	December 25
St. Stephen's day	_____	December 26
St. John the Evangelist	_____	December 27

These are looked on as days that bring blessings with them ; yet there are over and above,

*Ordinary days, throughout the year more successful than others, not named, already for Lucky Days.*

In January are three more particular happy days beside what are already named, though the rest not marked ill, are successful enough, viz. the 16, 18, 26

In February there are 4, the 10, 19, 27, 28.  
 In March 2, the 14 and 18.  
 In April 3, the 13, 22, 27.  
 In May 5, the 3, 5, 7, 11, 19.  
 In June 4, the 10, 17, 20, 27.  
 In July 6, the 1, 13, 19, 21, 27, 30.  
 In August 3, the 3, 7, 9.  
 In September 5, the 4, 8, 11, 15, 19.  
 In October 3, the 1, 8, 13.  
 In November 4, the 3, 9, 11, 15.  
 In December 3, the 9, 13, 17.

And on these days (favoured by the more immediate influence of the planets) many wonderful actions and things have been done to an accomplished success, as well by the mighty of the world, as the ordinary sort ; insomuch that they have been celebrated by the ancients, and festivals appointed on them with songs, in praise of what great achievements have been done on them ; and these festivals promulged only for the sake of the good luck these days produce ; but let me tell you however, that if you undertake any unlawful enterprize, it will not prosper on these days ; therefore, let your designs be good, and fear not the success you wish according to this prophetic verse.—

Good days, good deeds do still beget ;  
 But the bad deeds the bright angels let,  
 Dark influence, to dark acts give birth,  
 But here the stars light, joy, and mirth.

*Herbs that are used against Witchcraft.*

Miseltoe, which if one hang about their neck, the witches can have no power of them.—The roots of Angelica do much avail in the same case, if a man carry them about him as Fuchsius saith.

The common people formerly gathered the leaves of Elder (Bourtray) upon the last day of April, which, to disappoint the charms of witches, they had affixed to their doors and windows. Mathiolus saith that herba Paris takes away all evil done by witchcraft, and affirms that he knew it to be done by experience.

It hath also been creditably reported by several authors, that if a man take an elder stick and cut it on both sides, so that he preserves the joint, and put it in his pocket when he rides a journey, he shall never gall.—It is likewise said, if a handful of Arse mart be put under the saddle upon a tired horseback, it will make him travel fresh and speedy.

If a footman take Mugwort and put it into his shoes in the morning, he may go forty miles before noon and not be weary.

I have read that the lesser Moonwort will open locks, and pull off the shoes of horses that tread over it. I have heard that if maids will take wild Tansy, and let it soak in buttermilk for the space of nine days, and wash their faces therewith, it will make them look very fair.

*To make a barren Woman conceive.*

Conception is accelerated by a woman having about her in the act of coition, some powdered hartshorn mingled with cow's gall.

*Charm to stop bleeding at the Nose.*

Write on the forehead of the person that bleeds, with the same blood, *Consumatumest*.

*To prevent a woman from eating of the meat on a table*

Take a little green Basil, and put the same secretly under one of the plates or dishes on the table so as she see it not, and as long as it continues so she shall eat none of the meat that covers the herb.

*To prevent Butter from coming in the Churn.*

Put a little soap or sugar into the churn of cream and there will never come any butter churn as long as you please.

*To prevent milk from curdling, and the making of Cheese.*

Put among the milk a small quantity of essence of peppermint, or strong mint waters, and it will have the desired effect.

*To prevent the bitterest cold from affecting the body.*

Nettle oil and salt mixed and rubbed over any or every part of the body, will preserve it from the bitterest cold that is.

*To cure those who are much addicted to Drunkenness.*

Put, in a sufficient quantity of wine or spirits, three or four large eels, which leave till quite dead. Give that wine or spirits to the person you wish to reform, to drink, and he or she will be so much disgusted at the liquor, that though they formerly made much use of it, they will now have an aversion to it.

*To prevent one from being intoxicated with drinking.*

Eat five or six bitter almonds fasting: this will have the desired effect.

*Another way.*

It is affirmed, that if you eat mutton or goat's lungs roasted; cabbage, or any seed, or wormwood, it will absolutely prevent the bad effects which result from the excess of drinking.

*To make a person drunk without danger.*

Infuse some aloe-wood, which comes from India, in a glass of wine and give it to drink. The person who drinks it will soon give signs of his intoxication.

*To recover a person from intoxication.*

Make such a person drink a glass of vinegar, or some cabbage-juice, otherwise give him some honey. You may likewise meet with success by giving the

patient a glass of wine quite warm to drink, or a dish of strong coffee, without milk or sugar, adding to it a large tea-spoonful of salt.

*To prevent the breath from smelling of spirits or wine.*

Chew a root of Iris, and no one can discover, by your breath, whether you have been drinking or not.

### *Philosophical Silver Tree.*

Dissolve an ounce of fine silver in three ounces of strong aqua fortis, in a glass bottle. When the silver is dissolved, pour the aqua fortis into another glass vessel (a decanter will be best,) with seven or eight ounces of mercury, to which add a quart of common water; to the whole add your dissolved silver, and let it remain untouched.

In a few days the mercury will appear covered with a number of little branches of a silver colour.

### *Philosophical Lead Tree.*

A more modern invention, and an easier method by far than the above, is the following: to a piece of zinc fasten a wire, crooked in the form of the worm of a still; let the other end of the wire be thrust through a cork. You then pour spring water into a phial or decanter, to which you add a small quantity of sugar of lead; thrust the zinc into the bottle and with the cork at the end of the wire fasten it up. In a few days the tree will begin to grow, and produce a most beautiful effect.



*To change a Rose from red to white.*

Take a common red full blown rose, and having held it over the smoke of sulphur, it will be found to change its colour to white. If it be afterwards immersed some time in water it will resume its former colour,

*Instant relief for a pain and lax state of the bowels.*

Take twelve drops of laudanum, in half a gill of spirituous cinnamon water; or if that cannot be immediately had, in the best brandy. This will seldom fail to give instant relief; but where it does not so happen, may be repeated in about an hour.

*Admiral Gascoigne's Tincture of Rhubarb.*

Take half an ounce of powdered rhubarb, myrrh, cochineal, and hiera-picra, and put them in a bottle with one quart of the best double distilled anniseed water. When it has stood four days, it is fit for immediate use; and may be taken, a small glassful at a time, for any pains in the stomach or bowels. In the valuable old manuscript collection from which this is extracted, is the following memorandum—"There is not a better receipt in the world."

*Speedy remedy for a bruised Eye.*

Boil a handful of hyssop leaves in a little water, till they are quite tender; then put them up in linen and apply it hot to the eye, tie it on tightly at bed-time, and the eye will next day be quite well.

*Cure for the Tooth-ach.*

Take half a grain each of opium, and yellow sub-sulphate of quicksilver, formerly called turpeth mineral; make them into a pill, and place it in the hollow of the tooth some hours before bed-time, with a small piece of wax over the top, when it is said never to fail effecting a complete cure.

*Another cure for the Tooth-ach.*

Take three table spoonfuls of brandy or spirit of wine, adding to it one drahm of camphire, with thirty or fourty drops of laudanum, and then dropping a little upon some fine lint, and applying it to the tooth effected, keeping the lint moistened on the tooth and gum.

*Another.*

Take sixpence worth of opium and two pence worth of oil of cloves, and a little lint and apply to the aching tooth.

*Infallible Negro remedy for the Rheumatism.*

The natives of the coast of Guinea seldom use any other remedy for the Rheumatism than rubbing frequently the parts affected with a mixture of cayenne pepper and strong spirits, which they consider as quite infallible.

*For preventing Infectious diseases.*

Put some heated sand in a small pipkin, and place in it a tea-cup with half an ounce of strong vitriolic acid: when it becomes a little warm, add to it half an ounce of purified nitre in powder; stirring the mixture with a slip of glass, or the small end of a tobacco pipe. This process should be repeated from time to time, the pipkin being kept warm.

*Long's Pills for a sick Head-Ach.*

Take castile soap one dram and a half; rhubarb in powder forty grains; oil of juniper twenty drops; syrup of ginger a sufficient quantity to form the whole into twenty pills. The dose is two or three of these pills, to be taken occasionally.

*Edinburgh Eye-water.*

Put white vitriol the bigness of a nut into twogills of white rose water, with as much fine loaf sugar as vitriol. When it is dissolved, shake the bottle; and on going to bed, wash the eyes with it, using a soft clean cloth. This is said to be as good an eye-water as ever was made.

*Excellent Worm Powder.*

Take a quarter of an ounce each of rhubarb, wormseed, senna, and burnt hartshorn, all finely powdered and thoroughly mixed together. The dose for a child ten or twelve years of age, is as

much as will lay on a shilling; to be taken in treacle either the last thing at night, or the first in the morning, for three nights or mornings succesively.

*Cure for violent Colds and Fevers.*

Boil half an ounce of pearl barley in about three pints (mutchkins) of water, till half reduced; then add half an ounce of powdered spermaceti, with half an ounce of nitre drops, and sweeten the whole with Narbonne honey. The dose is two table spoon fuls, to be taken thrice a day; the party, in the meantime, being carefully kept from exposure to fresh cold.

*Russian remedy for a Vertigo.*

Mix half an ounce each of Hoffman's anodyne mineral liquor, Syndham's liquid laudanum, and succinated spirit of hartshorn. The dose is fifteen drops to be taken in the morning.

*Greek remedy for a weak Stomach.*

Infuse in a pint of wine, one dram each of powdered myrrh, thus or frankincense, wormwood, and castor, for eight or ten days; of which take a glass after dinner, and it will excellently assist digestion.

*For Burns.*

Vinegar is mentioned as being more efficacious than oil in cases of burns and scalds; cloths instantly wet with it should for some time be kept to the part affected.

*For the Itch.*

Six ounces of pulverised magnesia, mixed with sixteen ounces of hog's lard, is said to be a sovereign cure for the Itch.

*For a Cold and Cough.*

One drahm of sweet spirits of nitre, one drahm of elixir of vitriol, sixty drops of laudanum, three teaspoonfuls of honey; thirty drops of the mixture to be taken three times a day.

*Cure for Warts.*

Take a piece of unslacked lime, and having wetted the top of the wart, rub the lime on two or three times a day, and it will be imperceptibly removed in a short time without scar or inconvenience.

*To Cure a Cough and Hoarseness.*

Aquavitæ, mixed with white sugar candy, finely powdered, so that it is not too thick, and a spoonful thereof taken last at night, for the space of three or four nights, doth presently help the cough and hoarsenes, and breaks the phlegm marvellously.

*A never failing Cure for the Hic-cough.*

A single drop of chemical oil of cinnamon, dropt on a piece of treble refined sugar; let it dissolve in the mouth leisurely.

*A certain Cure for the most severe Flux.*

Take a quantity of water cresses, and boil them in clear water for fifteen minutes, strain them off, and drink half a pint of the decoction every now and then, about milk warm.

*To prevent Sea Sickness.*

Saffron is a complete preservative against sea sickness, if suspended in a bag over the stomach.

*Samaritan Balsam for all Cuts and Wounds.*

Take Olive oil and wine, reduce them into a balsam, which is done by long boiling them together. This is the much commended Samaritan Balsam for cuts and green wounds, and is little inferior to Riga Balsam sold at such a high price.

*A very simple Ointment.*

One of the best preparations yet discovered for Burns, Scalds, and all outward Inflammations.

Four ounces Olive oil, and one ounce best white wax, melted together over a very slow fire, and kept for use. Some recommend a little Spermaceti to be added.

*To make the patent Oppodeldock Ointment.*

This ointment is excellent for old or new strains, bruises or burns, and is made thus—Take proof spirits three gills, Paisly soap two ounces, gum camphor two ounces. The soap and camphor are to be dissolved in the spirits, and rubbed on the place affected with the hand before the fire.







